NATIONAL COUNCIL

OUTLOOK

APRIL 1954

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IN THE ORTHODOX CHURCHES
APRIL 25

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THE COVER PICTURES

The National Council includes 25 Protestant and five Eastern Orthodox Churches in its membership.

For both Protestant and Orthodox churches, Easter is the greatest day in the Christian year.

But because of differences in calendar and tradition, these two great branches of the Christian Church observe the holy day of Easter with different rites and in most years on different dates.

The cover pictures show two fairly typical Easter services in New York City.

One is a morning service at Marble Collegiate Church with the choir and the minister framed in a background of flowers. The lilies covering wall and railing are a yearly gift from friends of the church in Bermuda. On Easter the church is filled with the scent of lilies and the triumphant music of Handel's "Halleluja Chorus."

The other picture is of the traditional midnight service in the Greek Cathedral of New York, that begins when the officiating priest or bishop appears before the altar in the darkened sanctuary, carrying a lighted taper. From its small flame, all the candles of the attendant clergy and the congregation will receive light.

Then, according to the liturgy that is followed in substance by all Orthodox churches, whatever their language or nation, the clergy and people, in solemn procession circle the church, chanting a hymn of the Resurrection, and go to an appointed place outside, carrying with them the candles and ikons.

There the priest presiding reads the story of the Risen Christ and swings the censer over the Gospel and the holy things.

When he begins the hymn, "Christ Is Risen," it is echoed by the multitude around him. The procession returns to the sanctuary for the ancient Easter service that includes a reading of the letter of St. John Chrysostom, calling on all people to rejoice, "for Christ is risen and life reigneth."

Vol. IV, No. 4, April 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church In America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
The Joy of Easter *by William C. Martin*	3
The First Six Years of the World Council *by Henry Smith Leiper*	4
Faith, Fellowship and Freedom Light the Way for Congregationalists *by Douglas Horton*	8
Safeguards to Freedom	11
A Tribute to a Church Statesman *by Fletcher Coates*	13
Is Religious Freedom a God-Given Right? *by W. Stanley Rycroft*	15
Chuck Templeton Visits Harrisburg	20

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The Joy of Easter

By William C. Martin

To understand Easter is to learn the answer to life's deepest questions.

Are we as individuals helpless victims caught in the net of disappointment, suffering, and death? Are our best efforts for peace, freedom, and justice doomed to failure? Is history proof that man's highest impulses are but cruel mockeries in the relentless futility of existence?

Such questions are truly confounding and depressing if our life is but a blind struggle in the dark. And it would be such a struggle if it were not that God is, that He rules, and that in Christ He has enabled us to overcome the world.

How desperately men need this faith! The frenzy with which many seek distraction in novel sensation or tense excitement is a measure of their effort to escape the questions they dare not face without faith in God. This world is too much for a faithless man.

To understand Easter we must follow Christ through the agonies and death of Holy Week. Without the crucifixion there would be no Easter. For victory is born out of struggle; and life inevitably involves struggle. It is not in the Christian faith to believe that all good things come to him who only hopes. God's intervention in history through Christ for man's salvation was not easy or cheap. It was supremely costly in suffering love.

Easter is, then, God's gift to us that we may have new light for our darkness, strength for our battle, peace for our pain, — even in a world of tumult and a life of pain. The hardest questions are answered in Holy Week and Easter.

So our joy at Easter permeates to the depths. It is not the exuberance of pleasant sentiments nor a mere mood of optimism. It is beyond anything this world can give; and yet there is in it no escape or evasion of the troubles of life. We face them and face them confidently, knowing that in the midst of the struggles and the seeming frustrations — and beyond them — there is victory for those whose faith is in Christ.

Herein is our joy. It is the gift of God. He was in Christ that we might have victory. We therefore acclaim Christ crucified, risen, and reigning.

Headquarters, Ecumenical Institute, Chateau de Bossey, near Geneva, Switzerland.

The First Six Years of the World Council

First of a Series of Three Articles

By HENRY SMITH LEIPER

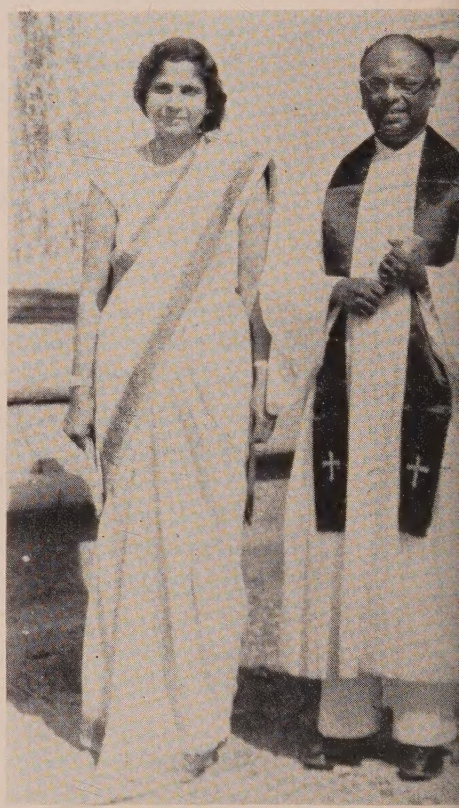
THE launching of the World Council in Amsterdam in 1948 in a formal way was by no means the beginning of the united work of the churches through that organization. It was rather like the launching of the *Queen Elizabeth* after World War II when she was completed and made her maiden voyage to America. Actually for years prior to that, incomplete but seaworthy, she had sailed the seven seas doing immense service under tremendous difficulties and at great risk. The World Council in its provisional form from 1938 to 1948 made history: it proved itself of immense practical value through its wartime services of many types. It provided chaplaincy services for prisoners of war through the neutral nations. It took care of internees and the growing flood of refugees. It managed to keep the divided parts of the churches in contact with each other. It served the Bible societies in the distribution of vast numbers of Bibles. It cared for many interests of the missionary boards. It stood as a symbol in a war-torn world of the constructive and healing forces of the Christian Church. Yet many have had the impression that the Council is mainly for meetings and discussions; for the drawing of blueprints; for splitting theological hairs.

Actually, of course, the World Council has been in the business of developing a new kind of world community within which people of differing traditions and diverse modes of living grow together. This they do, not so much by discussing their differences as by practical cooperation in many urgent tasks for the larger good of the whole Christian fellowship. Since the fifth anniversary of the official founding of the World Council will be observed at the Second Assembly at Evanston, Ill., on August 23, it is an appropriate time to review what the organization has accomplished.

Since 1954 is the 900th anniversary of the year 1054, when the Roman Church left the Eastern Church, thus creating the greatest schism in history, it is interesting to point out that the 148 churches which at Amsterdam promised to stay together have not only done so but have added to their number 13 other denominations. Among the member churches are a number from the Eastern Orthodox group whose first friendly contact with the Western Reformed churches began in 1925. It was at Stockholm that a great step was taken toward what later developed into the World Council. Three of the new member churches joined the Council in 1953. Its members are now found in 46 nations around the world.

It is easy to point to the work done in 25 lands for relief and reconstruction. The World Council's Department of Interchurch Aid and Service to Refugees reports that since 1949 at least $21,000,000.00 in cash and almost 25,000 tons of clothing and food have been distributed. Conservatively estimated, the material aid, apart from cash, would be worth almost $50,000,000.00 without counting ocean freight, which was donated in large part by the government of the United States. Many emergency tasks were performed for victims of war's devastation and all of the service has been carried on in the spirit of the Good Samaritan. It has been suggested that the priest and the Levite who passed by the wounded man did so because they were hurrying to committee meetings on what to do for injured travellers! The World Council has had to hold many committee meetings to plan its work, and it took the lead in making possible regular consultations on the varied problems of physical aid. But it did much more.

Immediately following the war, many emergency church buildings were provided for devastated areas—light wooden



Dr. Rajah B. Manikam, Joint Secretary for East Asia of the World Council and the I. M. C., is shown with Mrs. Manikam.

Dr. Henry Smith Leiper was, until two years ago, an associate general secretary of the World Council of Churches.

Clothing Distribution in a Polish village.

structures easily erected. Later, assistance was given in the building of more permanent structures, utilizing rubble. Health retreats were set up for pastors and church workers worn down by hunger, privation and disease. Village rehabilitation programs were inaugurated. Libraries and other facilities of educational institutions were in part restored. And a continuing program of selective scholarship aid was set up for the theological education of leaders for churches whose educational institutions had been destroyed or totally impoverished. It would be difficult to estimate what this has meant for the future of the churches in many lands, but obviously it has been of tremendous importance and far more than a mere gesture of good will. Seminaries of many different denominations in different parts of Europe and in America have generously offered scholarships and many hundreds have been able to take advantage of them because of what the World Council has done to organize and arrange necessary travel — as well as to make the primary contact between the deserving student and the institution prepared to provide him with the training needed for effective service in the ministry. As an illustration, one can point to the fact that in 1953 the Scholarship Committee had 108 students (from 24 countries of Asia, Europe and America) studying in ten countries—and themselves representing 15 different communions.

Although emergency relief is now much less prominent than it was in the program of the World Council, The Christmas-week floods in Holland and England in 1952 alerted the Council's

Refugees in Austria are given midday meal.

agencies. Food concentrates, vitamins, clothing, bedding, and cash were rushed from France, Belgium, Germany, England and the United States. In this country it should be recalled that the World Council helped to set up Church World Service, through which the contributions of American churches have largely been channeled. Some of the victims of the summertime floods in Japan and earthquakes in the Greek Islands were cared for by the Council in the name of the united churches. In Hongkong and Korea, relief is being administered—but this is largely in connection with the work for refugees, which is a subject in itself.

Not all Americans by any means have yet taken the full measure of the tragedies of compulsory migration and exile. Many million persons are at this hour estimated to be among the refugee hordes in different part of the world. From the time when the first German refugees began to seek aid in their cruel misfortune, the churches related to the World Council and the World Council's antecedent bodies have been at work. And that work has gone steadily on for more than 20 years, although the number of persons placed in new homes and new homelands has probably been greatest in the past five years. More than 200,000 persons have been helped directly with the complex problems of migration and resettlement. In camps in Germany are many whose cases appear to be "un-solvable" because of age, disease or mental collapse. To serve these as well as those for whom real solutions are practicable, more than 400 persons are now on the staff of the World Council.

The leaders of this work have cooperated with inter-governmental and national refugee organizations with extremely worthwhile results. This is plainly demonstrated in the story of the cooperation between the Council and the United Nations. Dr. G. J. vanH. Goedhardt, who directed the U.N.'s International Refugee Organization, has often publicly thanked the Council. Last year, by an arrangement with the Ford Foundation, he made available to the

German children give thanks. The child-feeding program was sponsored by the Reconstruction Department of the World Council of Churches.

Gifts from America made possible this relief to the most needy through Hilfswerk.

Council half a million dollars for refugee service. The money was given to a fund of which he is trustee. The workers of the Council through this and other channels aided refugees last year in more than 40 countries.

It should also be recorded that several denominations which carry on independent relief programs for refugees have linked their planning with that of the Council and maintain their offices at the Council's Geneva headquarters. Included in this group are the Lutheran World Relief, the Presbyterian, the Disciples' and the Brethren Service Committee staffs. Far from coming to its end, this work must still go on in view of the great numbers of refugees still homeless and stateless, victims of either hot or cold war, and unwelcome in most lands, including America, despite the inscription on the Statue of Liberty.

Often closely linked with relief and reconstruction activities has been the work of the Youth Department. Work-camp activity in training young Christians has steadily increased. In 1949, there were six camps in four countries. By 1953 that had grown to 29 camps in 16 countries, with a greater number planned for more than 20 countries this year. And the total of people so trained in a new kind of Christian fellowship and in new techniques of rehabilitation or social amelioration is impressive—about 5,000 young people from almost 40 nations! There will have become evident to many thousands more the possibilities of a new united approach to problems growing out of war or other disaster such as the floods in Holland and the earthquakes in Greece. Work camps in Greece and Lebanon have been quite different from those in Harlem and other under-privileged spots in the United States. But all have served to teach practically the same essential lesson.

One work-camper who served in Holland following the flood disasters sums it up by saying: "Most important was the influence of camp activities—Bible studies, worship, work and recreation. All pointed up the significance of an ecumenical work-camp. The spirit of Christian love prevailed in the oneness we felt in Christ . . . It was a certain indefinable something which drew us together in a common bond of love and fellowship; a factor so necessary in establishing understanding among individuals and nations . . . Though it was on a very small scale, we felt it was the type of understanding which could be universally applied in a sorely troubled world."

"One Great Hour of Sharing" gifts helped to finance this undertaking, but the young people from American churches pay their own way or are supported by their local Christian friends, not by the World Council. Other support has come from Christian young people who have done more than give of their time and strength. The Youth Department reports that youth groups in six lands in 1953, in cooperation with the World Council of Christian Education and the World Council of Churches, sent $17,260.00 to share in the program of world youth projects—thus undergirding some part of the work in West Pakistan, Spain, the Philippines, South Africa, Angola, Berlin, the Bible Lands, Nigeria, Saarland, Burma, India, Japan, Korea, Fiji, Belgium and France, as well as the U. S. A. The department chairman is Rev. Philip Potter of the West Indies. His predecessor was Rev. D. T. Niles of Ceylon.

It may well prove that one of the most productive things done by the World Council has been the successful linking of young people in so widespread a family of the churches. Such conferences as that last year in Travancore, India, under the joint auspices of the World Council and other international Christian bodies, have repeatedly brought together the leaders of the youth of our churches who will be the leaders of tomorrow's churches. Their sense of world community has become real and vital as a result of such common work, common study, common worship, and common living. In the single area of interdenominational, international and interracial cooperation, this youth department work is of crucial significance since understanding grows not by discussing differences but by concentrating upon a common objective in the spirit of Christian good will. What is true of the youth work is, of course, true of most of what the World Council is doing, since from top to bottom its officers and staff represent most of the main traditions, ethnic divisions, and geographical areas of our modern world. The mere holding of the Central Committee meetings of 1953 in Lucknow, India, with Mr. Nehru and other eminent leaders of Asia present, was a notable contribution to the kind of cooperative thinking which our time sorely demands.

At work camp in Thailand two campers help farmer build granary foundation.

In quite a different category, although with related objectives, the Commission of the Churches on International Affairs, jointly representing the W.C.C. and the International Missionary Council, has

carried forward its work. It applies on a world stage many of the same processes and the same philosophy as characterized the Federal Council's Department of International Justice and Goodwill, which did the basic work leading to the establishment of the C.C.I.A. in 1946. The Commission works with the U. N., supplying information to its working committees concerning the views and convictions of the churches, as recorded in their official actions. It informs the churches of U. N. processes. As another observer has said: "bringing an element of reconciliation into the Japanese Peace, setting forward the plan for a peace observation commission, furthering proposals for reduction of armaments, and working specifically for religious liberty within the pattern of the Covenant of Human Rights, are all matters with which this commission has concerned itself." Commissions in 21 nations in Europe, the Far East and North America have been linked with the work of the C.C.I.A. Included among these, of course, is the National Council's Department of International Justice and Goodwill, and Dr. O. Frederick Nolde, the brilliant and peripatetic director of the C.C.I.A., has his office at 297 Fourth Avenue, New York, in close touch with the National Council's staff. He made a journey to Korea in 1953 for conference with President Rhee and Mr. Walter Robertson with regard to certain aspects of the Korean armistice. Wherever in the world a situation of international tension arises, save within the Russian-controlled nations, the commission is listened to with the respect which its short but notable record has earned.

At work camp in Thailand campers play games with farmers' children at school.

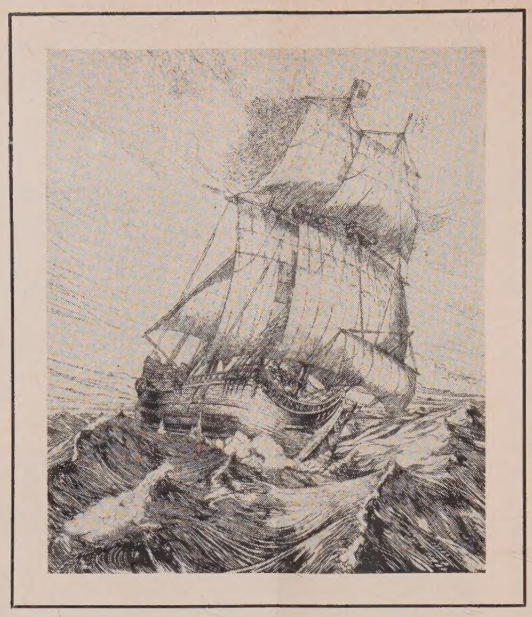
Many "Norkirken" were built in devastated areas in Germany with Interchurch Aid funds. Here a cornerstone is laid.

Another joint action with the I.M.C. led to the election of a joint secretary for East Asia in the person of Dr. Rajah Manikam, former secretary of the National Christian Council of India. His visits in the areas to which he is assigned have occasioned much approving and grateful comment. His joining the staff has given the W.C.C. a less "Western" look to many in the younger churches of the East. That this is important no one who knows that part of the world can doubt.

The Graduate School of Ecumenical Studies, organized by the W.C.C.'s Ecumenical Institute in cooperation with the University of Geneva, represents one of the accomplishments of the recent past. Its first class was graduated in February, 1953. Students from Canada, Denmark, France, Germany, Holland, Italy, Japan, Korea, Sweden and the U.S.A. started their work in the school for the second term last October. The curriculum includes social work problems, pastoral care, mission techniques, theological studies, rural problems, art and the Church, and the relation between theology and philosophy. There is likewise a special course for laymen on the theological foundations of lay activity in the churches. The regular studies at "Bossey," the Ecumenical Institute's beautiful chateau donated by Mr. John D. Rockefeller, Jr., have been carried on with growing effectiveness through the years since Amsterdam. The total number of persons who have added to their intellectual and spiritual equipment for Christian service through this

(*Continued on page* 24)

"Blest be the Tie that binds" — final fellowship circle at Thailand work camp.



Faith, Fellowship and Freedom

LIGHT THE WAY FOR CONGREGATIONALISTS

By DOUGLAS HORTON

Minister of the General Council, Congregational Christian Churches

IN 1620 the good ship *Mayflower* brought the Pilgrims to Plymouth and during the succeeding years other vessels brought many Puritans to near-by Massachusetts Bay. They and their like-minded friends in England were called "Congregationalists" because they believed that the grace of our Lord Jesus Christ, told of in the Holy Scriptures, is likely to be found, understood, and transmitted chiefly in congregations.

Given the living Christ in the midst of each congregation of believers, it has followed for Congregationalists that each such congregation is capable of governing its own inner life and should not be interfered with by outside authorities. It has followed for them also that each congregation in Christ should hold every other such congregation in affectionate regard and work and pray with it for the extension of Christ's Kingdom. So has arisen the use of three cardinal words expressing the character of Congregational Christian Churches:

Faith, Fellowship, Freedom.

It may be true, as the Roman Catholic historian Christopher Dawson asserts, that our modern democracy stems

Departure of Pilgrims from Holland, 1620.

COMPACT SIGNED IN THE CABIN OF THE "MAYFLOWER."

IN yᵉ Name of God, Amen.—We whose names are under-writen, the loyall subjects of our dread soveraigne Lord King James, by yᵉ grace of God of Great Britaine, France & Ireland King, Defender of the Faith, &c.

Haveing under-taken for yᵉ glorie of God, and advancemente of yᵉ Christian faith, and honour of our King & Countrie, a voyage to plant yᵉ first colonie in yᵉ northerne parts of Virginia, doe by these presents solemnly & mutually in yᵉ presence of God and one of another, covenant, & combine our selves togeather into a civill body politick, for our better ordering and preservation, & furtherance of yᵉ ends aforesaid; and by vertue hearof to enacte, constitute and frame such just & equall lawes, ordinances, acts, constitutions & offices from time to time, as shall be thought most meete & convenient for yᵉ generall good of yᵉ Colonie; unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cape Codd yᵉ 11 of November, in yᵉ year of yᵉ raigne of our soveraigne Lord King James of England, France & Ireland yᵉ eighteenth, and of Scotland yᵉ fifty-fourth, Anᵒ Dom. 1620.

1. John Carver,
2. William Bradford,
3. Edward Winslow,
4. William Brewster,
5. Isaac Allerton,
6. Myles Standish,
7. John Alden,
8. Samuel Fuller,
9. Christopher Martin,
10. William Mullins,
11. William White,
12. Richard Warren,
13. John Howland,
14. Stephen Hopkins,
15. Edward Tilley,
16. John Tilley,
17. Francis Cook,
18. Thomas Rogers,
19. Thomas Tinker,
20. John Ridgdale,
21. Edward Fuller,
22. John Turner,
23. Francis Eaton,
24. James Chilton,
25. John Crackston,
26. John Billington,
27. Moses Fletcher,
28. John Goodman,
29. Degory Priest,
30. Thomas Williams,
31. Gilbert Winslow,
32. Edmund Margeson,
33. Peter Brown,
34. Richard Britterige,
35. George Soule,
36. Richard Clarke,
37. Richard Gardiner,
38. John Allerton,
39. Thomas English,
40. Edward Doty,
41. Edward Leister.

Signing Compact on board the *Mayflower*.

largely from churches of this character, the refusal to be interfered with by outside authority in the performance of one's legitimate duties being easily carried over from the Church to the State. The Mayflower Compact, signed by the Plymouth Congregationalists, has been sometimes regarded as the beginning of constitutional government in this country. When the Constitutional Convention met in 1787, the members used the constitution of Connecticut as a model for that of the United States—and the fundamental orders of Connecticut had been shaped by the thought of Thomas Hooker, the Congregational minister of Hartford. But democracy is at best only a by-product of the free-church idea: it is not the essence of it. Congregational polity derives not from any social theory but from the felt presence of Jesus Christ in the midst of the congregation.

The truth that congregations possess a certain sacredness when Christ is at their center obviously was not a new discovery of the early seventeenth century. It was in the Church from the beginning. It was in evidence when our Lord walked among his disciples. It is part of the Catholic Tradition. It was only when Congregationalists in the Britain of James I felt that the inroads of outside authority upon their congregations were too grievous to be borne that the reluctant separation from the other-minded group in the Church of England took place.

The reluctance of Congregationalists to be separated from other Christian groups is exhibited in an affirmative way in their ecumenical zeal. In various places throughout the world during the last 25 years Congregationalists have entered into no less than ten unions with other communions, a number not exceeded by any other denomination. The Congregational Christian denomination today is the result of the union of four different groups of Christians.

The largest of the denominations uniting with the Congregationalists was the "Christian" Church, which itself was composed of three groups. These three joined their forces in 1820 under the simple name "Christian" as a protest against denominationalism. The Congregational-Christian union took place in 1931.

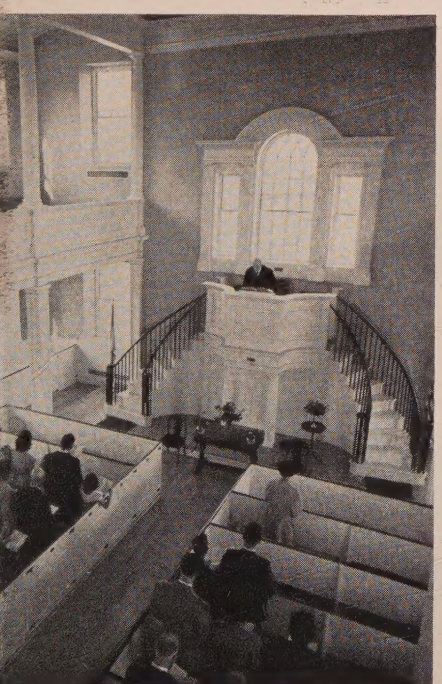
The Congregational Christian Churches are today negotiating with the Evangelical and Reformed Church in the hope of achieving a united fellowship and so making a more effective witness to Christ.

Churches of the Congregational order find it easy to take part in interdenominational cooperation. Of the eight and more interdenominational bodies which have been consolidated into the National Council of Churches not one was without its Congregational constituent.

From time to time the OUTLOOK *has printed stories on the various church families in the National Council—their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article is the seventh in the series. Previous articles have dealt with: The Moravians, May, 1952; The Methodists, November, 1952; The Baptists, March, 1953; The Episcopalians, May, 1953; the Disciples, June, 1953; the Quakers, December 1953.*

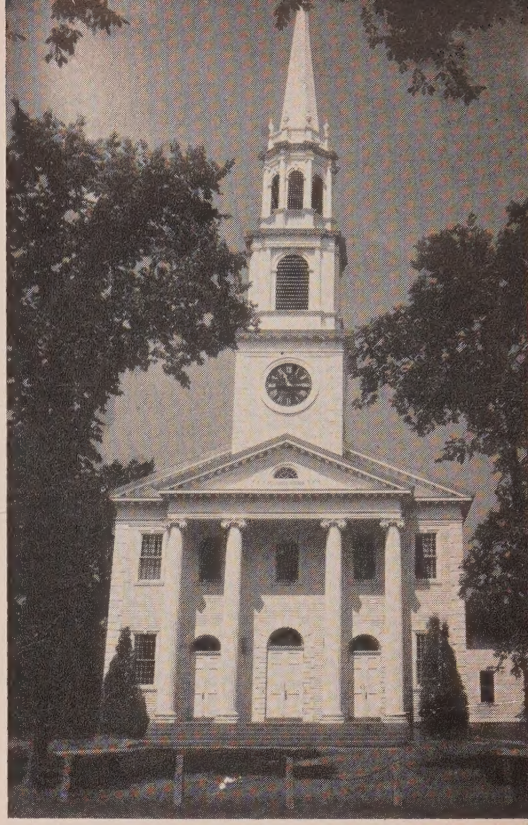
THE EDITOR

The interior of this church at Lebanon, Conn., is also typically Congregational.



A Congregational Christian church which does not collaborate with its sister churches in any community is as rare as a wooden coin — and is regarded by the other Congregational Christian churches as having about the value of such a coin. And the reason for Congregational Christian cooperation is not far to seek: Congregational Christians do not regard themselves as possessing the grace of Christ more fully than any other group of Christians. Looking across at other communions, they see that those others enjoy a congregational life very much like their own. In their eyes, some denominations, by the addition of complicated doctrines and practices, orders and organization, may have tended to obscure that simple centrality of Christ in the midst of his people which is the essence of the Church, but this is not to deny that centrality. A burdened communion is not regarded as an insufficient one: the Congregational Christian Churches hold other branches of the Church of Christ in high and continuing esteem.

The Anglican Thomas Fuller long



The architecture of this church at Old Lyme, Conn., is typically Congregational.

ago described Congregationalists as (a) ready to take only "what was held forth in God's word" and (b) unwilling in any absolute way "to make their present judgment binding unto them for the future." The substance of God's word to them, as already indicated, was the promise of Christ's gracious presence in their midst, but from the earliest times this has been known to be a *living* presence. The Holy Spirit which proceeds from Christ is not a dead thing buried in the past, duly shrouded in tradition: without breaking with the past he fulfills himself in the future. "The Lord hath more Truth yet to break forth out of his Holy Word," said John Robinson, the pastor of the Pilgrim Fathers. A lively sense of a need to adjust the expression of the changeless Gospel to all the changing times has from the beginning animated the Congregational people.

This is probably the reason they have always tried to maintain an educated ministry and educated laity. Hence their many universities and colleges. Inscribed on one of the gates of Harvard Yard are words from New England's First Fruits (1643): "One of the . . . things we longed for, and looked after was to advance *Learning* and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the dust." The founding of Yale University was similarly motivated. None of these universities or colleges, however, has ever been under ecclesiastical control. It is of the genius of Congregationalism that they should be assisted but not con-

Frances Dyriam, a Bible woman, teaches a mother in a South India village to read.

trolled by powers outside.

The Congregational Christian Churches are not, as is sometimes believed, unrelated units. Said the Cambridge of 1648: "The term Independent, we approve not." Ministers are ordained not to local churches but to the great Church of Christ, and neither ministers nor churches hold standing in the fellowship except as they are recognized by other ministers and churches through a system of councils.

The organization of the Congregational Christian denomination follows the lines of ordinary denominational structure in this country. Linking together the local churches are "Associations" (called "Conferences" in some parts of the country), which are normally the size of a county. The next larger group, with boundaries usually identical with those of the states, is that of the "Conferences" (sometimes called "Conventions"). The national body is the General Council, and the world confessional body the International Congregational Council.

The foreign missionary society of the Congregational Christian Churches is the first to have been formed in this country (in 1810) — the American Board of Commissioners for Foreign Missions. Its beginning was the famous "haystack meeting." Under a haystack in a field near Williamstown, Massachusetts, a small group of students who had assembled for prayer were driven by an August storm. There it was proposed that they should carry the Gospel to Asia—and there, while the thunder crashed, they dedicated themselves to the task. The headquarters of the Board are now in Boston. When our United States Marines first landed on one of the Marshall Islands during the late war, not knowing whether or not they would encounter cannibals, they were astonished to be met on the beach by a committee of natives who greeted them with the words, "We are Christians — from Boston!"

Besides the Micronesia Mission, the American Board has its outposts of evangelism and international good will in the Near East, Africa, India, Japan, the Philippines, and Mexico — and it has by no means given up the idea of returning to China.

The Board of Home Missions of the Congregational and Christian Churches takes care of almost all the home services to the local churches as well as the services usually designated as missionary. It prepares, for instance, the standard curriculum for the church schools, and supplies the other staple literature used by the ministers in their parishes.

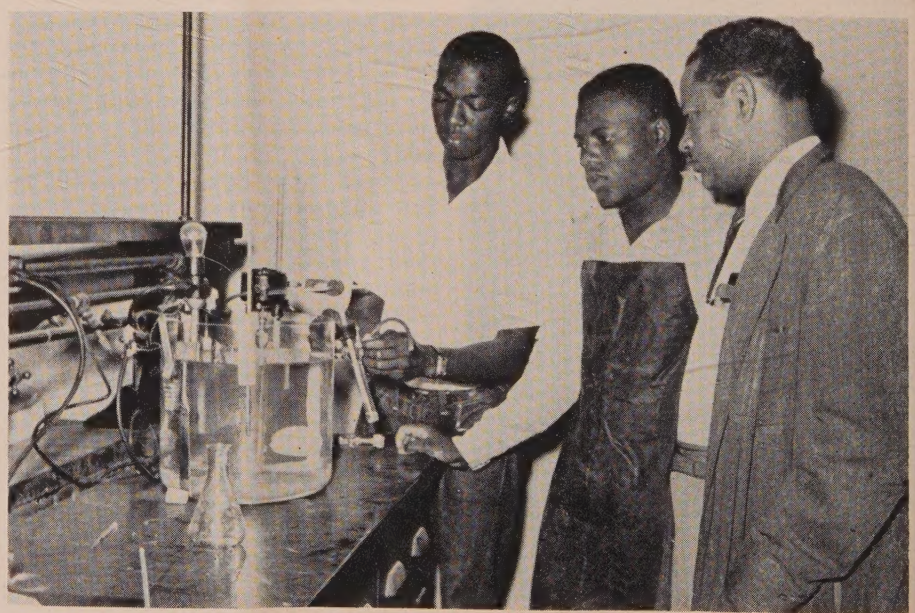
Notable has been the work of the American Missionary Society, which is now merged in that of the Board of Home Missions. This society was early in the field for the alleviation of racial tensions and the amelioration of the condition of the Negro. After the war of 1861-5 its leaders had the wisdom to see that the ex-slave's first great need to make him a responsibly free man was education, and so they set about establishing schools in the South. In time they had organized and staffed 500 of them — some of which grew into great Negro universities, such as Howard in Washington and Fisk in Nashville. There is a direct chain of cause and effect from that educational venture which began almost 100 years ago and the new day in race relations which is now dawning. Christian education raised up Negro leaders, and those leaders with their white colleagues are today bringing segregation to an end.

The Church Extension Division of the Board of Home Missions is just nearing what we hope will be the successful conclusion of its campaign for $4,500,000.00 for new church building. This money will be funded and loaned on a revolving basis. It is a fact as romantic as it is thrilling that the largest single gift to this fund has been made by a Negro.

Churches of the Congregational Christian order have always been interested in social justice. Before and during the War between the States they stood so unequivocally on the side of emancipation that they lost all of their churches in the old South. It is said that, on meeting Congregational Harriet Beecher Stowe, the author of "Uncle Tom's Cabin," Abraham Lincoln remarked, "So this is the little lady who brought on the Civil War!" The story may be

(*Continued on page* 21)

Chemistry professor conducts experiment at Huston-Tillotson College in Texas.



SAFEGUARDS TO FREEDOM

National Council of Churches Challenges Congress to End Rivalries in Subversive Inquiries

IN A MOOD reflecting the growing concern of the nation's conscience for assaults on freedom in the name of security, the General Board of the National Council of Churches spoke out on March 17, for safeguards against "at least" eight procedural abuses by Congressional investigating committees.

In a statement adopted by an overwhelming majority of the Council's policy makers at their bi-monthly meeting at Marble Collegiate Church in New York City, the Council went further on record as favoring a single joint Congressional committee to investigate subversion, instead of scattering such efforts among overlapping, "rival" groups that seem to be seeking "publicity, personal aggrandizement and political advantage rather than basic facts."

The message warned against a "growing tendency . . . to suppose that it is within the competence of the state to determine what is and what is not American." And in a sober evaluation of current threats to freedom, it pointed to "the prevailing mood of restlessness and tension," caused in part by "the real menace of Communism which our nation is resisting by strength . . . (and) in part from the lack of a sense of security within our people which no physical strength can produce. "Spiritual security," it concluded, "can be achieved only by strengthening the nation's faith in God," a responsibility resting with the churches.

Other major actions of the Board on its crowded agenda included:

Adoption of a 1954 budget for the National Council;

Issuing a Call to Prayer for Those Whose Religious Liberty Is Impaired;

A commendation of efforts to maintain high standards under the Television Code;

A decision to hold the Council's 1954 General Assembly in Boston, Nov. 28-Dec. 3, recommending that the 1957 (triennal) meeting be held in St. Louis, Mo.;

Election of new Council executive officers.

The Board took its stand on "procedural reforms" in adopting a statement recommended by the Council's Committee on the Maintenance of American Freedom, established a year ago to "watch developments that threaten the freedom of any of our people or their institutions." Chairman of the Committee is Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, and vice-chairman is Mr. Charles C. Parlin, New York attorney and a prominent Methodist layman.

Presented by Dr. Eugene C. Blake, Stated Clerk, General Assembly, Presbyterian Church, U.S.A. and chairman of a sub-committee acting in behalf of the parent freedom group, the statement commended President Eisenhower, leaders of the political parties and members of Congress "who have spoken out and demanded reforms" of Congressional investigating methods. Among the abuses listed were: stigmatizing individuals and groups on the basis of unsupported accusations and casual associations; forcing persons to testify about their economic and political beliefs under "pretext of investigation of subversive activities"; releasing from Congressional committee files of unverified data in such a way as to "help spread and give credence to malicious gossip."

Protection was also urged from: the functioning of Congressional committees as "legislative courts" to determine guilt or innocence; denying to accused "witnesses" opportunity to present evidence in their own favor through cross-examination of the accusers; permitting defamatory material to be read into the records without requiring the accuser to confront the accused; usurping by committees of powers not granted under the Constitution; scheduling of hearings by committee chairman without foreknowledge of fellow committee members.

The morning and afternoon sessions were opened with detailed reports on the Council's achievements and future course from Dr. Roy G. Ross and Dr. Roswell P. Barnes, addressing the Board for the first time in their new capacities as general secretary and associate general secretary, respectively

Dr. Ross declared that in the three-year life of the cooperative church body, "the total workings of the Council have become far reaching and almost staggering in scope and significance." He cited several important gains made since the Council was formed in Cleveland, O., in December of 1950, including: (1) creation of a highly complex organization that functions smoothly in "representing all interdenominational phases of our church life"; (2) building new cooperative

A CALL TO PRAYER FOR THOSE WHOSE RELIGIOUS LIBERTY IS IMPAIRED

The General Board of the National Council of the Churches of Christ in the U.S.A., meeting in this season of the commemoration of our Lord's suffering, earnestly calls upon the constituent communions to request their members to pray for all those who are deprived of the full exercise of religious liberty.

In countries both East and West there are attempts by law or administrative orders to restrict religious witness only to acts of worship within the sanctuary. In many cases such worship may not be announced and in others free access to places of worship is altogether denied. In some countries the restrictions are general, affecting all religious congregations, and the regime seeks to create an atmosphere hostile to faith; in other countries, the restrictions are discriminatory, affecting only certain faiths.

We thus have almost daily fresh causes for concern with the sufferings of fellow Christians and those of other faiths whose freedom is impaired. Remembering these our brethren, we would invite all members of our constituent bodies to join in penitence, thanksgiving, petition, and intercession:

Searching our hearts to remove those things which keep us from loving God and from loving all our fellowmen;

rendering thanks for all those who, in circumstances of mental, moral and spiritual pressures to forget the love of God and no longer look upon their fellowmen as children of God, yet continue to worship Him;

and praying that all Christian people wherever they are may hearken to His word, receive His strength, and do His will.

We would also remind ourselves that our Lord in the midst of His sufferings encouraged us to pray for those who "persecute and despitefully use" us, and that intercessory prayer has ever been one of the powers of the Church in an unfriendly setting. By such prayer, God grants His children the perspective to understand wherein they themselves have failed; the perspective to see the true condition and possibilities of those called our enemies, and by redemptive love to bring them into the fellowship of our Lord. He grants us the privilege of this faith in the perspective of the Cross and the Resurrection.

church programs; (3) advances in established work of the churches; (4) "a great gain in public respect for the new solidarity among the churches"; and (5) "a new and broader fellowship among leaders of many denominations."

Now that the largely organizing phase of the Council's life is over, Dr. Ross said, "the time has come when the Council must get at its principal business." And this he outlined, in a series of recommendations, as: (1) research to gain a picture of the total operations of the churches; (2) planning of new programs; (3) closer working relations with state and local church councils; (4) wide public interpretation of the work of the churches; (5) clarifying the "prophetic role" of the Council wherever "religion must stand in judgment"; and (6) calling on more laymen and younger people to participate in work of the Council.

Commending to the Board members a concept of "aggregating our resources," Dr. Barnes said all the spiritual, human, material and organizational resources of the Council's constituents could be brought together to create something bigger and more effective than merely "a sum total of parts."

The associate general secretary went on to project the future influence and the concrete effects of the "total Protestant-Orthodox enterprise." He singled out the area of church-supported social welfare as an example, and he said that the "panorama which we hope will be spread out" at the planned 1955 National Conference on the Churches and Social Welfare "could provide one of the most impressive surprises of a lifetime to our church people and to the American public."

"Let us try to help the average member of the church . . . to see the scope of the great enterprise of which he is a part," Dr. Barnes urged. "If we succeed in this, we shall be able to raise the standards of our work . . . and make a greater impact upon the nation and its need."

The General Board also turned its attention to threats against religious freedom and issued a call to constituent denominations and their members to pray for "all those who are deprived of the full exercise of religious liberty."

The call to prayer issued "in this season of commemoration of our Lord's suffering," said there are "almost daily fresh cases for concern with the sufferings of fellow Christians and those of other faiths whose freedom is impaired."

In a resolution presented by Dr. Clayton T. Griswold, chairman of the Broadcasting and Film Commission, the Board praised efforts of the National Association of Radio and Television

(*Continued on page* 26)

THREATS TO AMERICAN FREEDOM

A Statement adopted by the General Board at its March 17 meeting on the recommendation of the Committee on the Maintenance of American Freedom

Deeply concerned by certain trends in American public life the National Council of Churches in March, 1953, created a "Committee on the Maintenance of American Freedom" and instructed it to "watch developments that threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration."

I.

One such threat has come from procedural abuses by Congressional committees. Remedial measures are now being proposed, and we commend the President, the leaders of both major parties and the members of Congress who have spoken out and demanded reforms. If these reforms are to be adequate they should provide protection from at least the following:

1. The stigmatizing of individuals and organizations on the basis of unsupported accusations and casual associations.
2. The forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs.
3. The functioning of Congressional committees as legislative courts to determine the guilt or innocence of individuals.
4. The denying to "witnesses" opportunity to bring out material favorable to their side of the case through questions by witnesses' own counsel and opportunity to test the validity of accusations through cross-examination of accusers.
5. The permitting to a committee member or counsel the reading into the record against a "witness" defamatory material and charges without requiring the accuser personally to confront the accused.
6. The usurping by Congressional committees of powers not granted to Congress by the Constitution and their failing to concentrate on the primary task of collecting information for purposes of new legislation.
7. The scheduling of hearings, subpoenaing of witnesses and evaluating of their testimony by chairmen of committees without the concurrence of, or consultation with, their fellow committee members.
8. The releasing from the files of a Congressional committee of so-called "information" consisting of unverified and unevaluated data in such a way that the committee can be used to help spread and give credence to malicious gossip.

II.

Another threat has come from competition among rival Congressional committees, creating the impression that they seek publicity, personal aggrandizement and political advantage rather than basic facts. In order to concentrate energy on the legitimate and essential tasks of resisting the Communist threat, and in order to avoid wastage and duplication of effort and to minimize the risk of the exploitation of public interest and fear, we urge the establishment of a single joint Congressional committee for the investigation of subversive activity.

III.

A more basic threat has been a growing tendency on the part of our people and their representatives in government to suppose that it is within the competence of the state to determine what is and what is not American. The American way is to preserve freedom by encouraging diversity within the unity of the nation and by trusting truth to prevail over error in open discussion. The American way is to rely upon individuals to develop and express individual opinions. The American way is to depend upon the educational institutions to seek the truth and teach it without fear. The American way is to look to the churches in the richness of their diversity to bring to the nation light and discipline from God to maintain a responsible freedom.

IV.

Aggravating these threats to American freedom is the prevailing mood of restlessness and tension. This arises in part from the real menace of communism, which our nation is resisting by strength. It arises in part from the lack of a sense of security within our people which no physical strength can produce. Spiritual security can be achieved only by strengthening the nation's faith in God. The responsibility for deepening this faith rests with the churches.

A Tribute to a Church Statesman

By FLETCHER COATES

ONE FELT it was as Dr. Samuel McCrea Cavert would have it. It was a gathering of devoted co-workers for church cooperation, of friends, of loved ones in his own family, bound together in their affection and esteem, some of them traveling hundreds of miles to say, "Hello, and God bless you, Sam."

Where there might have been oratory there was simple statement, profound in appreciation, utterly honest in intent to communicate that appreciation. Where there might have been solemnity, there were wit, warmth and fellowship attending the essential seriousness of the occasion.

There were perhaps 400 at the overflow dinner at Riverside Church in New York City, March 16th, honoring the man they knew had done the most to bring the churches together in the spirit as well as the name of unified action. But the central meaning of the occasion was not in numbers. It lay elsewhere.

As one of the guests, you might have found this meaning in the sequence of pictures, an "ecumenical scrapbook" flashed on a screen, that followed Sam Cavert from boyhood in a small New York State town, to seminary, to World War I in a chaplain's uniform, to the Federal Council at the beginning of his 35 years of ecumencial service, to India on a traveling fellowship, where he had posed a bit incongruously with a turban on his head, to Germany to study the fate of the churches under Hitler. Then back to his long task, patiently and imaginatively performed, of revealing to people and institutions of people the truth of their great unity under Christ. The screen lit up the crowning moments of the Amsterdam Assembly in 1948, where he was instrumental in achieving one of his great dreams, a World Council of Churches—and of the Constituting Convention in Cleveland, in 1950, which gave birth to the National Council he was to guide as general secretary in its first three years.

The meaning of the evening also came out in the words of Dr. Henry Sloane Coffin, former head of Union Theological Seminary where Sam Cavert had studied for the ministry. Dr. Coffin spoke from an affectionate knowledge of more than forty years in ascribing to his friend "the genius of sympathy . . . an essential sense of fairness . . . a rare combination of imagination and shrewdness."

Dr. Samuel McCrea Cavert (left), retiring general secretary of the Council, receives from Dr. F. Ernest Johnson a volume of letters from the executive staff.

"A very level-headed man," the distinguished theologian called him, adding: "That's one reason why the organizations he has been associated with are so sane" As few are able to do, he said, Dr. Cavert "sees the Church in the perspective of the centuries."

Midway in the speakers' program. Bishop William C. Martin, President of the National Council and presiding for the occasion, introduced Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, and the Council's first President. Briefly, Bishop Sherrill announced that anonymous givers had created a fund of $22,740 to be placed in the Council's treasury and to be drawn upon by Dr. and Mrs. Cavert as they saw fit. "This is a happy gift," he said, "born of deep gratitude and great affection."

The final tribute of the program was given by Dr. F. Ernest Johnson, long associated with Dr. Cavert as director of research for the Federal Council and later the National Council of Churches.

Dr. Johnson's words drew forth so much applause from the audience that we wish there were space to print them in full. Following are the highlights:

"The sole reason for my standing here to speak on behalf of the staff is my great venerability — as measured by the calendar. Seniority, I take it, means priority in the right to expose one's inadequacies. And when the task is one of making recognition of the superlative adequacy of someone else it is sobering indeed.

"My difficulty is enhanced by the fact, increasingly evident through the years, that any good thing said about Sam Cavert seems to be supremely uninteresting to him. He is a difficult person to praise directly.

"So, I am going to talk about him obliquely, as it were, speaking of things he makes us think of, hoping thereby to catch his attention by guile.

"And I begin with something that is of first importance — *selflessness.* Is it not the beginning and the end of excellence? It cannot be gained by imitation. It is impossible to counterfeit. No doubt it is a grace in which one can grow, but there are some people in whom it seems to be a 'natural good.' Sometimes such a person is seen sitting at a desk, sharing imaginatively and helpfully the troubles of one colleague after another, or presiding genially, courteously, patiently at the end of a long table in a panelled room. It is not self-effacement that I am speaking of, but an active and affirmative humility. Someone has said that humility is not thinking meanly of oneself, but just not thinking of

(*Continued on page* 25)

Hawaii Holds Its First University Mission

THE first University Christian Mission outside the continental United States was held at the University of Hawaii at the end of February.

For the convocation which inaugurated the Mission more than 800 students gathered in the University gymnasium. As the guest leaders were presented, a lei was given to each one. The YM-YWCA choirs rendered special music. Dr. Jack Finegan, professor at the Pacific School of Religion and pastor of the University Christian Church in Berkeley, Calif., and Mr. Ralph Honda, a Hindu businessman of Honolulu, spoke on "What We Believe."

This Religious Emphasis Week was planned as a tri-faith emphasis (which is different from inter-faith) with opportunity for Protestants, Buddhists and Roman Catholics to present their convictions. The National Council's University Christian Mission worked with the University of Hawaii committee in planning the program and provided as Protestant leaders Dr. Harvey Seifert, professor of Christian Ethics at the University of Southern California School of Religion; Dr. Paul Johnson, professor of the psychology of religion at Boston University School of Theology; Rev. James L. Stoner, New York, director of the University Christian Mission, and Dr. Jack Finegan of the Pacific School of Religion. Dr. Seifert and Dr. Johnson happened to be in Hawaii—one as an exchange professor and the other on a sabbatical leave.

Each afternoon there was a seminar, with an average attendance of 165. The speakers visited more than 25 classes, where religion was related to the subject-matter and students participated in the discussions. On Monday noon some 125 students shared in a Protestant worship service. A Buddhist service was conducted on Tuesday, a Roman Catholic service on Wednesday, and a musical service of worship on Thursday.

The Honolulu Council of Churches gave its support to the Mission. Rev. Richard Isler, executive secretary of the council, interviewed James L. Stoner on the "Religion in the News" radio program and interviewed Jack Finegan on a council-conducted television program. Each Mission speaker preached in a local church on Sunday morning.

Many lives were changed as a result of the Mission. Student religious groups were strengthened to continue their work with students, and churches saw their responsibility to students more clearly.

Propose Florida State Body to Aid Migrants

AFTER listening to a day and an evening of reports on the urgent health, housing, sanitation, education and welfare needs of the 60,000 to 70,000 seasonal workers who winter in Florida to harvest the vegetable crops, the State Committee of the Florida Christian Ministry to Migrants decided action by the state government was needed.

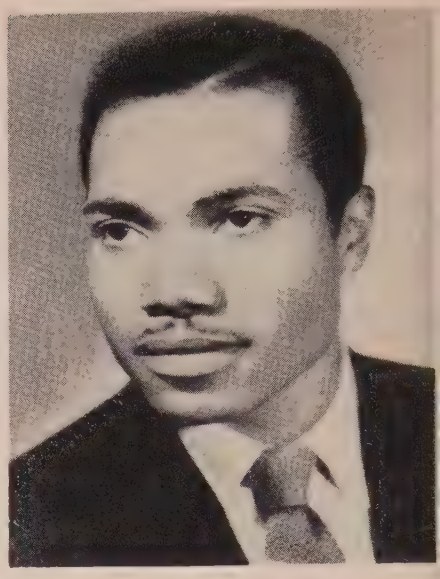
At its annual meeting at Avon Park, Fla., March 9-10, the Committee called for the establishment of a Governor's Inter-Departmental Commission on Migratory Labor and set up a sub-committee to explore the possibilities of bringing this about.

Despite the large camps for seasonal workers and their families, operated by various county Housing Authorities, and relatively good conditions in those camps, housing is insufficient and many migrant families live in shacks under the most primitive conditions. In a boom town that has no doctor within 25 miles and no housing for migrants. churchmen and women, state and country officials, growers and processors attending the annual meeting were told, rents are soaring. A one-room shack rents for $10 a week and small trailer for $15.

An average migrant family consists of eight persons and the average adult migrant has achieved an education level of only the fourth grade. The condition of young children, where no nurseries exist, was emphasized again and again. Babies carried to the field in boxes and left at the end of rows have only an occasional visit from their mothers during the long, hot day. Others are left in the care of older women, untrained in child-care, and are fed the standard cold beans or rice left by their mothers.

Conditions for many migrant families are alleviated by the work of the Migrant Ministry, which operates in ten to twelve camps in four counties, according to the season. Mothers are happy when they can leave their pre-school-agers in one of the gay, spotless and well-run child-care centers staffed by teams of volunteers from the Church of the Brethren and Mennonites, working under the sponsorship of the State Committee and the National Council's Division of Home Missions. Great areas of unmet needs still exist, however.

Council Loses Messenger



KARL HARRINGTON

Karl Harrington, young tenor from Mississippi, from October till April was a messenger in the New York offices of the National Council.

Early this month he sailed for Europe, for a year of study and concert singing. His first concert abroad, the end of April, is scheduled for London's famous old Albert Hall.

Other concerts, sponsored by the U. S. Department of State, are scheduled for the department's America Houses in European cities.

The concerts he will give for the State Department are the result of the profound impression he made when he sang before delegates to the American Foreign Policy conferences at Colgate University in 1952 and 1953.

Actually, he has been singing since he was a child of seven in Mississippi and became a favorite soloist at programs in schools and churches.

Then and since he has won audiences with his singing of Negro spirituals, some of them songs that were handed down through generations of his own family.

He has also been hailed for his interpretation of German and French songs. Part of his year in Europe will be spent studying these, and old Italian songs, in their native countries.

He studied on scholarships at Beauregard Conservatory in Louisville, Cosmopolitan School of Music and Fine Arts in Indianapolis, and with Leon Rothier, formerly of the Metropolitan Opera.

He has sung with the National Negro Opera Company, on radio and television, and in musical comedy as well as on the concert stage.

Is Religious Freedom a God-Given Right?

Colombia becoming symbol of religious intolerance in Western Hemisphere, says observer

By W. Stanley Rycroft

-N RECENT years Colombia has been the scene of bitter strife and - persecution and has become almost symbol of religious intolerance in the estern Hemisphere.

It was not always so. Traditionally olombia was one of the most stable id democratic countries in Latin merica. There was a kind of un-ritten law that neither of the two po-ical parties, the Conservative and the iberal, would use force to throw the her out of power.

The influence of the Church in gov-nment has long been a prominent sue in Colombia and one of the main fferences between the two political arties. We are now referring to differ-nces among Roman Catholics. The onservative Party is largely dominated the hierarchy. For many decades it as stood for a close relationship be-veen Colombia and the Vatican; while e Liberal Party believes in separation Church and State. Is it any wonder en that politics and religion have een, and are, so closely related in olombia?

It is not the purpose of this article narrate the details of the persecution Protestants in Colombia during the st six years. These details are avail-le in a series of bulletins issued the Evangelical Confederation of urches of Colombia, based on care-investigation and checking. Rather, e intention is to set forth the salient atures of the present situation and hat it means for the cause of religious eedom.

First and foremost, it should be inted out that there is a fundamental ference of viewpoints regarding re-gious freedom in Roman Catholic and otestant constituencies. There are, of ourse, many variations of viewpoint on ch a subject, even within each group communion.

Protestantism is dedicated to the prin-ples of religious freedom. Protestants e not content with religious tolera-on, since they themselves do not wish be merely "tolerated" by any group people who think differently. Reli-ous freedom, they maintain, is God-ven. It is derived from the very na-re of the soul of man. It is presump-ous for the state to grant it or to ny it; rather, the state should guaran-e it.

This interpretation is well summed in a statement adopted jointly by

The Presbyterian Church at Dabeiba, Colombia, after dynamiting, November 6, 1949.

the former Federal Council of Churches and the Foreign Missions Conference of North America in 1944. It says—

"The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion.

"Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes."

Religious freedom thus interpreted is a product of the Protestant Reformation.

By contrast, the Roman Catholic position which generally prevails in countries where the Roman Catholic Church predominates was expounded in a pamphlet entitled "Freedom of Worship — The Catholic Position," by Francis J. Connell, and published about the same time as the above mentioned statement.

This pamphlet states that "the Catholic Church is the only organization authorized by God to teach religious truth and to conduct public worship . . . no one has a real right to accept any religion save the Catholic religion." Moreover, "the Catholic, convinced as he is that the Catholic religion is the only true religion, is intolerant toward other creeds." In Roman Catholic countries (and that would include Colombia) "civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion." There are some Roman Catholic authorities, especially in the United States, who differ on some of the points here expressed, but the viewpoint is widely held.

There are, as we have said, different interpretations, and a principle is one thing and the practice may be another. Protestants have to admit that they have not always practiced even religious tolerance, particularly in the early days of this country's history. Broadly speaking, however, Protestants, especially in the United States, have liberal views on religious freedom. As a matter of fact, this is what makes it difficult for the average Protestant in this country to understand the situation in Colombia, or Mexico.

Even Roman Catholics in this country — whether or not they realize that their Church has thrived on the religious freedom of a predominantly Protestant country and that Roman Catholicism is at its best in Protestant countries — find it very difficult to accept the facts of the Colombian situation.

The statement of Louis Veuillot, the French Catholic writer, is apropos here. He said, "When we are in a minority, we ask religious liberty in the name of your (Protestant) principles. When we are in a majority, we refuse it to you in the name of ours."

(*Continued on page* 22)

Council Personalities

One of the National Council's four women chairmen, *Miss Avis E. Harvey* has followed a career which well exemplifies the significant role now filled by women in both denominational and interdenominational work. As chairman of the Board of Managers of the National Council's Joint Commission on Missionary Education, she heads the publishing enterprise which interprets to the layman the Protestant world-wide missionary endeavor.

MISS HARVEY

Chairman today of the body which brings to millions an understanding of the work of home and foreign missions, Miss Harvey began her career when the field of Christian Education was first opening to women. A graduate of the New York Training School for Deaconesses, Miss Harvey served first as parish visitor at St. Mary's Church, Manhattanville, and then as Secretary of Religious Education at St. James' Church. After this she left New York to become Educational Secretary of the Diocese of California. While on the West Coast, Miss Harvey was a member of the staff of St. Margaret's House in Berkeley, lecturing at the Church Divinity School of the Pacific and the Pacific School of Religion. She also served for a time as acting Dean of St. Margaret's House.

In 1937 Miss Harvey returned to New York to become a Field Secretary for the Woman's Auxiliary of the Protestant Episcopal Church. Anxious to keep pace with developments in the field of Religious Education, she continued her studies and received the Master of Arts Degree in Religious Education from Teachers College, Columbia University. Since 1941 Miss Harvey has served as Educational Secretary of the Woman's Auxiliary. Since 1948 she has also edited *Churchways,* a methods magazine.

A native of Tivoli, on the Hudson, Miss Harvey has lived most of her life in New York City. An enthusiastic resident, she enjoys its theater and music and likes to roam its streets in search of old landmarks. Reading, another hobby, encompasses almost every subject. Especially fond of history, Miss Harvey is particularly interested in her own neighborhood — Manhattanville and Old Broadway—and points out that her own church, St. Mary's, will this year celebrate its 130th anniversary.

Prominent layman *Charles P. Taft* has brought to the National Council the wisdom of his years as lawyer, labor consultant and public servant. As chairman of the Department of Church and Economic Life, he is responsible for a united Protestant program which seeks through guidance, information and education to bring divergent points of view together in a Christian approach to America's economic problems.

TAFT

Few could be better equipped for the task of relating Christian principles to the economic world. One of the country's most active laymen, Mr. Taft is deeply concerned with the application of Christian ethics in business and industry; a tax and trial lawyer, his knowledge of the problems of labor has won him wide recognition as a labor consultant and he has acted as attorney for both labor and management. He has served as attorney for the Cincinnati Joint Board of the ACWA and for the UAWCIO, acted as labor consultant for Monsanto Chemical Co., and as U. S. Government mediator in Toledo and in the Little Steel strikes. He also served as Chairman of the American Bar Association Committee on Federal Labor Legislation.

Long an advocate of interdenominational cooperation, in 1947-48 Mr. Taft served as President of the Federal Council of Churches. He was instrumental as a member of the Provisional Committee in the establishment of the World Council of Churches and now serves on its Central Committee.

He is active at present as President of the Committee for a National Trade Policy, backing the recommendations on trade of the Randall Commission.

A native of Cincinnati, Ohio, Mr. Taft is one of those responsible for the good city government which made Cincinnati famous throughout the country. An original member of the City Charter Committee, he served also as a member of the City Council and the City Planning Commission.

Mr. Taft has served his country in two wars; in 1946 he was awarded the Medal for Merit.

Graduated from Yale in 1918 and in 1921 from the Yale Law School, he holds eight honorary degrees. While in college he was both a member of Phi Beta Kappa and a champion athlete; today he is a crack golfer and trout fisherman. Mr. and Mrs. Taft have two sons, four daughters and nine grandchildren.

Ben E. Wilbur, director of radio for the National Council's Broadcasting and Film Commission, has been in radio for 20 years.

WILBUR

He first became interested at the early age of six and decided to make it his life work.

Born in Zanesville, O., 38 years ago, he went to Muskingum College and Ohio State University. In 1935, while still a student at Ohio State, he became announcer for WCOL, Columbus. During part of 1935 and early 1936 he experimented with Muzak for the home in Cleveland, where he developed his first working interest in serious music.

In 1937, Mr. Wilbur married Lillian Ziegfeld and moved to Indianapolis, where he was four years at WFBM.

Three months before Pearl Harbor he left Indianapolis to join the government information service. He was the first traffic manager of the Voice of America and in charge of program operations in North Africa and Italy during 1943. Returning to the United States, he produced special events features for the Voice for many years.

In 1951, Mr. Wilbur left government service and went to Washington as manager of Station WOL, but retained his interest in international affairs.

Since the war, Mr. Wilbur has participated in committees which were forerunners of the present Broadcasting and Film Commission and in the development of Presbyterian radio and TV.

After two years in Washington, he came to New York as director of the Broadcasting and Film Commission.

Mr. Wilbur does not believe in expanding preaching on the air. Among his suggestions for reaching the unchurched by radio are: dramatic techniques, musical programs with a minimum of spoken message, and spot announcements on the "go to church" theme.

Mr. and Mrs. Wilbur and their two children have a home in Livingston, N. J.

Outlook

Pentecost: The Age of the Spirit

CHRISTIANITY is rooted in three great events: Christmas, Easter and Pentecost. The first marks the personal entrance of God through His Son into human life; the second marks the victory of God through Jesus Christ over the powers of sin and death; the third marks the empowering of life with the same redeeming energy which was at work in Christ Jesus. Without Pentecost we might still believe in the Jesus of history behind us, and even in the Lordship of Jesus Christ above and beyond us, but we would lack the presence and the power of the living Christ within us. All too much of our present-day Christianity lacks what Halford Luccock calls the "present tense." We talk about the Holy Spirit, but the living reality, saving energy and indwelling power that was incarnated in and released through Jesus Christ are not fully realized.

Jesus told his disciples he would send them a substitute. Pentecost saw this promise fulfilled. Jesus returned in a "new form." Released from his temporal and spatial body he came back as spiritual power. That is why Pentecost is the birthday of the Church. Indeed, it is the birth of Christ through the Spirit in a new and larger dimension. Pentecost is one of the most significant events in human history, for on it Jesus Christ was released into the lives of his disciples — his Body the Church — in a fresh and vital way.

I. The Holy Spirit is the *illuminator* of the human mind. Some people read the Bible and make nothing of it. Others read it and "hear" God speak to them. What makes the difference? It is the Spirit who interprets and speaks God's Word directly to the soul. The Reformers maintained that without the internal illumination of the Spirit no one could know the Bible as the Word of God. God still speaks through His Word. Preaching, teaching, evangelizing, pastoral care, and all Christian ministries must be accompanied by the power of the Spirit if the truth of the Gospel is to set men free from ignorance and error and release them into the life-giving light of truth.

II. The Holy Spirit is the *regenerator* of the human heart. Every man needs a radical change in his nature. The "natural man" cannot enter the Kingdom of God; he must be "born again." How does a man repent and say "No" to his "lost" old self? How can a man believe in Jesus Christ and say "Yes" to his new self in Christ? Christianity has always maintained that it is only through the power of the Word and Spirit that these two actions take place.

III. The Holy Spirit is the *recreator* of human life. God's action in Jesus Christ continues to work in the Christian's life to mature him. The Spirit's creative power teaches us to pray, gives us assurance of sonship with God, offers us "peace with God," instructs our consciences in righteousness, provides us with joy and helps us to love the neighbor.

The Spirit recreates community life by bringing about a new relationship among those who share in his work. The Spirit is the spirit of fellowship; his native dwelling is in "the communion of saints." He creates Christian unity. And where the Spirit is, there is the light and warmth of a missionary compassion which makes the whole world its concern.

National Family Week

A TROUBLED world needs Christian families. That statement of fact is the theme of National Family Week, May 2-9, 1954. It recognizes the troubles in our world. But it recognizes also that there is in Christian family life a force that is more than a match for trouble—a force which makes the Christian home a center of dynamic, transforming influence in the world. Everyone who has been casting about in his mind for some practical way in which he may make some contribution to the solution of the serious problems of our world may find in the challenge of his own home the opportunity he has been seeking.

Perhaps every generation has said of its time, "These are troublous days." There may have been a measure of truth in that evaluation, for no people have escaped entirely tension, conflict, and adjustment. However, few could deny that our world is seriously troubled. Great dark clouds of possible war hang low above our heads. Powerful special groups and interests are set bitterly against each other. Forces that seem almost irresistible touch the lives of young and old alike, often affecting personality in a direction contrary to the teaching of the home. No clear future lies ahead—on earth, at least—for anyone.

How many times in the conversations in your home has someone said, "Well, I wish there were something practical that we could do about it."

Basically, the troubles of our world are spiritual—at least they arise out of spiritual need. The home is unique in its contribution to the spiritual life and health of family members. National Family Week annually has focused attention upon the home in American life, enabling the church and home together to plan ways of coping with some of their common problems. The Christian home, with its unique source of power in the presence and spirit of God, exerts an influence far beyond the realization of many people.

One family and its influence seem so inconsequential compared to the great power of masses and millions. Many of the problems that perplex children concern the whole world. The radio, television, and newspaper, as they enter the home or the classroom, bring into the consciousness of everyone the smallness of our world, the compactness of the world's population, and the interrelatedness of our problems.

Every home can become a laboratory in which there may be demonstrated all of the basic principles of social living. The Christian home may serve as a pilot community or fellowship in a neighborhood,

discovering and utilizing for personal and social improvement the power of the presence of God and the committed life.

Although not as sensational as some larger groups or as a spectacular as other forces, the home remains one of the two or three most important determinants of personality. The home, through the kind of family life it develops, can transform both neighborhood and larger society.

New Bulwarks of American Freedom

A YEAR ago the National Council of Churches established a Committee on the Maintenance of American Freedom "to watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through communist infiltration, or wrong methods of meeting that infiltration." At that time the Council, as the voice of the churches that constitute it, warned that certain methods of Congressional committees endanger the very freedom which we seek to preserve.

The statement was acclaimed by many leaders in American life who felt that there was a right way and a wrong way to expose those who had forgotten their allegiance to the nation, and that a great issue was at stake — freedom. Some Congressional leaders in the multiple investigations into subversive activity evidenced an interest in the sober concern of the National Council. But, so far as could be discerned, methods and tactics so violative of traditional American standards of justice remained unchanged.

Now the National Council of Churches has again spoken out and, if one can sense the temper of the American people, at the right moment to capture the attention of the public.

In the midst of new developments in Washington that focused attention on investigative procedures, the National Council's General Board chose last month to issue a statement that challenged the American people to safeguard their freedom with remedial action. Temperate and specific, the Council proposed that new bulwarks be erected.

It is always difficult to appraise the state of public opinion as it moves through various stages to a final decision on great issues. If the editorial reaction of the nation's press to the Council's statement can be accepted as a criterion, the statement will help crystallize public opinion as the debate continues.

No statement issued by the National Council in its comparatively brief existence of 40 months has gained such wide and favorable attention from the nation's press. From such widely separated sections of the country as New York, Chicago, Minneapolis and Pasadena came editorials commending the statement.

The *New York Times* says the Council's statement gave "strong reinforcement" to the growing demand that Congress take effective action to control its own investigative committees. It warned the Council, in an aside, that it is "of course running the usual risk of censure by Senator McCarthy."

A HERETOFORE NEGLECTED COMMANDMENT

Thou shalt not bear false witness against thy neighbor
NATIONAL COUNCIL OF CHURCHES
CONGRESSIONAL INVESTIGATING COMMITTEES
ALEXANDER

Courtesy Philadelphia Evening Bulletin

The *Chicago Sun-Times,* noting that the Council singled out no individual for criticism, terms "the thoughtful, deeply perceptive statement an indictment of all Congressional committees which violate the rights and dignity of the individual." It concludes that "The American people would be wiser to trust their spiritual leaders than politicians with McCarthy's lust for power."

Singled out for comment by the *Minneapolis Morning Tribune* is the Council's declaration that "The American way is to preserve freedom by encouraging diversity within the unity of our nation and by trusting truth to prevail over error." Calling this expression "something profoundly important to the people of the United States," the *Tribune* declares it contradicts the idea of slavish conformity. "The statement will stimulate faith in the sound conviction that our system of government is good precisely because it cherishes and protects the right to dissent."

On the Pacific Coast the Pasadena *Star-News* describes the Council's suggestions for a single joint committee to investigate subversion as "practical, economical and eminently sensible." It adds: "The flamboyant manner of present investigations has become disturbing to many thoughtful Americans in addition to members of church bodies—all opposed to Communism and Communists but alarmed by the effect upon life in America by the side-excursions, broadsides, innuendoes and other off-the-cuff charges of investigators."

With these evidences of mounting concern throughout America, will another year roll by with nothing done to remedy an intolerable situation? It is a propitious time for all members of our churches to demonstrate that action is a responsibility of citizenship.

The CHURCHES WORKING TOGETHER

New York Has First Spanish-Speaking Public Service Radio Program

What is believed to be the first public service Spanish-speaking program to be broadcast in the U. S. began on the evening of March 28 over Station WWRL (1600 on the dial), sponsored by the Protestant Council of the City of New York.

The title of the program is "The Protestant Council Spanish Hour" and the purpose is to welcome the Spanish-speaking newcomers to the Protestant churches and to bring information as to the resources of the Protestant churches and agencies which can help them become integrated.

Subjects to be discussed include: Where do I work? Should I attend night school? What agencies can help me? Is education important for my children? Where should I live? What about housing violations? Where do I go when ill? How can I get legal aid? What church should I attend?

Ohio Institutional Chaplains Surveyed

A study of the religious resources in institutions of the Ohio Department of Public Welfare, made by Chaplain Gerald G. Walcutt for the Committee on Institutional Ministry of the Ohio Council of Churches, covered 26 institutions. These included 13 mental hospitals, seven correctional institutions, three schools for the mentally deficient and three other special institutions.

The survey showed that all patients in mental hospitals in Ohio may attend Protestant services if they choose. Twelve of the 26 institutions employ full-time chaplains. Two other institutions employ part-time chaplains. The remaining 12, with approximately 11,500 patients or inmates, call upon local clergymen to conduct regular weekly services of worship, but in two of these there are no religious services at all during the summer months.

All the chaplains in the welfare institutions have had some parish experience ranging from two to 30 years All except two are seminary graduates and all are properly ordained by their respective denominationss. Four have had clinical pastoral training.

Most chaplains report doing something in the way of public service in the field of mental health. Five of the full-time mental hospital chaplains report that they do some training of clergymen and divinity students in their hospitals.

The Christian and His Work

In Akron, O., a one-day conference on the moral and ethical problems of workaday life, sponsored by the city council of churches last month, attracted about 125 participants from a dozen occupational groups, including members of all three major faiths.

In a city that is the center of the U. S. rubber industry, delegates from both management and labor urged greater attention to the human side of industrial relations. From salesmen came indications of a trend toward business parties without drinking, and questions on the ethics of salesmanship.

Other groups included health, education, clergy, attorneys, housewives, mass communications, and social work. More questions were raised than could be answered in one day's discussion, it was reported by Rev. Albert Denton, executive secretary of the Akron Council of Churches. One conclusion on which all delegates seemed to agree, he reported: they want further discussion on the Christian's problems in his daily work, either in similar large meetings, or in smaller groups in their local churches.

N. Y. Week-end Work Camps

Young New Yorkers concerned with living conditions in their city's slum areas, are this Spring translating their interest into action through week-end work camps sponsored by the Manhattan Division of the Protestant Council, the American Friends Service Committee and the New York City Mission Society.

In order to bring both material and spiritual aid to New York's newcomers, the young people meet on Friday evenings for instruction and fellowship, devote Saturday to plaster and paint, and give Sunday to church and other activities.

Toledo Junior Choir Festival

The junior choir was called "a key weapon in the nation's fight against juvenile delinquency" by a speaker at a seminar on junior choirs held in Toledo, Ohio, under the auspices of the Toledo Council of Churches. It was attended by 125 clergymen, church musicians, Sunday school teachers and church music committee members.

Earlier, a city-wide junior choir festival in which 650 boys and girls from 32 churches took part, was attended by about 1,800 persons.

Passover and Easter Services Explained

Denver, Colo., had on March 30, at the Washington Park Community Church, the first joint Passover and Easter Communion Service ever held in this country.

The Denver Council of Churches and the Anti-Defamation League of B'nai B'rith were the sponsors. A special commentary on the two servicess, their historical development and relationship, was written by a committee of ministers and rabbis.

Rev. Harvey W. Hollis, executive director of the Denver Council of Churches, and Rev. Henry C. Smith, its president, gave the invocation and address of welcome.

Rabbi Ephraim Bennett and Rabbi Joel Zion explained the historical development of the Passover and presented the Seder services, assisted by the choir of Temple Emanuel.

After all present had been served the traditional Seder meal, Rev. Kurtis F. Naylor of the Church of the Brethren spoke on the sacrament of the Lord's Supper, its origin and development to the Reformation, and Rev. Donald G. Colwell of the Park Hill Congregational Church completed the explanation to the present day.

A committee of 30 laymen, rabbis and ministers worked on the project.

Ministry for Mentally Handicapped

Candles lighted by patient-leaders in a recent observance of Youth Sunday at Pownal (Maine) State School for the Mentally Handicapped, symbolized the active interest in religion brought to the school by its Protestant minister, Rev. Gladys D. York.

Mrs. York, who has served at Pownal since September, points out that religious activities are planned for both the patients anticipating release and those who must spend their lives within the school's walls. Sunday services, for example, are arranged for all those who might benefit from attendance. The more advanced youth act as leaders of worship.

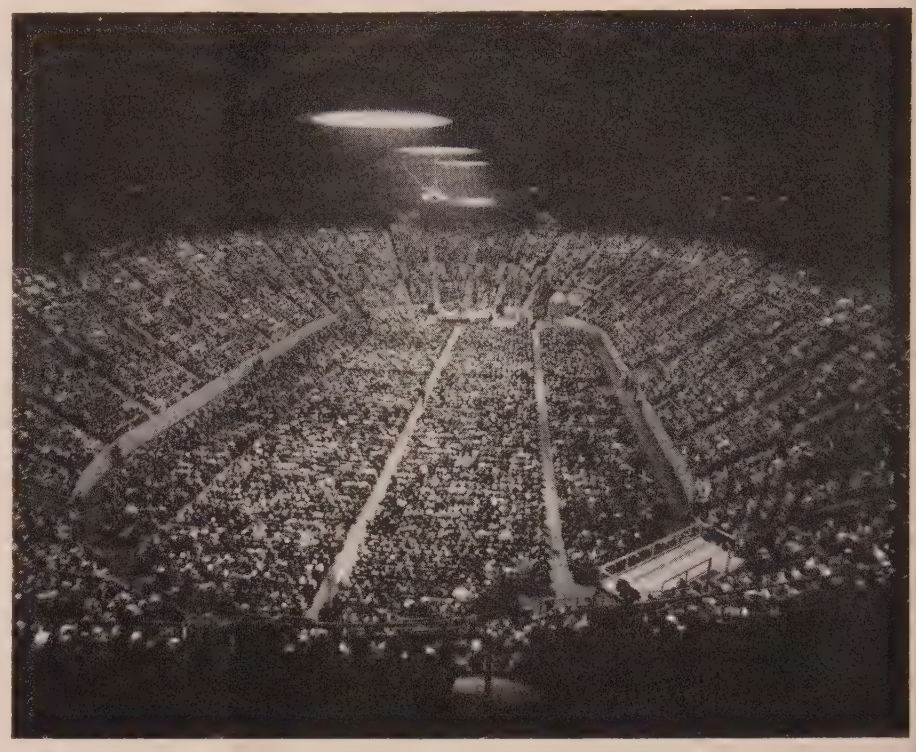
Church school work is also an important part of the program Mrs. York is developing at Pownal in cooperation with the Maine Council. Volunteers come to help from churches within a 40-mile radius.

Mrs. York looks forward to the day of trained, full-time chaplains.

"Chuck" Templeton Visits Harrisburg

Evangelistic mission exerts spiritual influence on many lives in Pennsylvania's capital

The biggest indoor crowd believed ever to have gathered in Harrisburg filled the State Farm Show building last night to hear the concluding service of the two-week Greater Harrisburg Mission. The Rev. Dr. Templeton stands below the "Christ is the Answer" sign and on the platform in the center. In two sections behind him are massed perhaps the largest single chorus ever brought together in Harrisburg, composed of more than 1,000 *voices.*



12,184 men, women and children — one out of every eight inhabitants of Harrisburg, were in this crowd at the closing session of Charles Templeton's preaching mission in Pennsylvania's capital. It was the largest crowd for any event ever held in the Arena.

THUS, in a front-page story, did the Harrisburg, Penna., *Patriot* caption a picture of the closing meeting of the "Templeton Christian Mission" in that city. The great closing service on March 28 was the climax of two intensive weeks of evangelism sponsored jointly by the United Churches of Greater Harrisburg and the Joint Department of Evangelism of the National Council of Churches. It had been preceded by an intense year-long period of preparation that found its fruit in a series of religious meetings which were without precedent in the entire history of this capital city.

The Mission demonstrated afresh the power of the united witness of the Church. It pointed up the deep spiritual hunger of this generation and its willingness to respond to the Christian Gospel. It deepened the life of the churches, won new converts and brought a new sense of the centrality of Christian faith to many church members. This was a new kind of evangelism and it made an impact on this capital city unprecedented in decades.

What was it in the Mission that caught the interest of this rather conservative city? There was nothing sensational in either Dr. Templeton's message or his methods. The sermons were simple but penetrating and dealt with the central themes of Christian faith. The sermons were delivered with vigor and forthrightness, with no extremes in gesture. In simple fact the sermons were not unlike those delivered in many a pulpit on a typical Sunday morning. But the impact was deep. At times the silence of the thousands of listeners was so intense as to make audible a ticking clock at the rear of the auditorium.

Perhaps the outstanding characteristic of the meetings was the warm, friendly informality. Each service was informal, but at no time unseemly. At times the auditorium would rock with laughter and in the next minute grow deeply serious. The crowds met in a real ecumenicity that transcended denominational differences and yet deepened one's faith in one's own church.

Music plays a significant part in a Templeton Mission. The songs of Constance Templeton are sermons in themselves. The congregational singing, voiced by thousands and led by the evangelist, will never be forgotten. Massed choirs, often three and four hundred in number, gave new meaning to many a traditional anthem. Twelve thousand voices singing "The Lord's Prayer" in the closing service was unforgettable.

Rev. Joseph M. Woods, Jr., Executive Secretary of the Harrisburg Council, sparked the planning, competently assisted by Rev. Kenneth E. Boldosser who gave his full time to the Mission for the three months prior to its being held. The Mission was preceded by a program of visitation evangelism conducted by Dr. H. H. McConnell. Large and active committees, composed of both laymen and the clergy, labored and planned in an untiring manner. Their thorough preparation created an air of expectancy that saw the Zembo Mosque filled to its capacity of 3,000 for the opening service. After the second week-night service, throngs overflowed the Mosque nightly and hundreds were turned away after two overflow rooms were filled. The evening services were announced to begin at 7:45 but because of the press of the crowd, some in their seats as much as two hours ahead of time, the services usually began before the announced time.

In addition to the evening meetings, noonday services were held. Dr. Margaret Applegarth conducted studies in the Gospel of Luke through the entire two-week period. Her services were designed especially to reach the women of the community and were held each morning from 11:00 A. M. to noon. During the second week Dr. Templeton followed the Bible study period with a noonday series of practical talks, announced as "not primarily evangelistic in character, but designed to make the Christian Gospel applicable to every day life." These noonday meetings were held at the Forum, in the heart of the business district and attracted daily audiences of over 2,000.

What was the nature of the evening meetings that they attracted such numbers? They were candidly and simply evangelistic in character, and yet a far

Cooperation Key to Church Broadcasts

COOPERATIVE broadcasting is being accepted as a "must" by the member communions of the National Council of Churches, in the opinion of Dr. S. Franklin Mack, new executive director of the Council's Broadcasting and Film Commission. He based this statement on the enthusiasm manifested at the Commission's two-day meeting held recently in New York.

Reports presented at the meeting showed 32,000 radio broadcasts and 500 television presentations made in the U. S. last year of religious programs produced by major communions cooperating through the Commission. Also, the Commission plans to spend more than a million dollars next year in religious broadcasts, telecasts, films and related operations—a 33 per cent increase. Stations provide the time free of charge.

During 1953 nearly a million listeners and viewers wrote for sermons and other religious literature offered on the programs—four times as many as three years ago. This shows, Dr. Mack believes, that "Americans are craving spiritual guidance as perhaps never before, and the churches are showing a growing awareness of the need to use radio and television to help satisfy that craving and to stimulate church attendance."

The number of television series produced or distributed by the Commission rose from five to ten last year, with established programs such as "What's Your Trouble," with Dr. and Mrs. Norman Vincent Peale, appearing on twice as many stations as before.

The most widely known TV series of the year was "This Is the Life," produced by the Lutheran Church, Missouri Synod, and presented by the Commission on 179 stations. "The Pastor," produced in cooperation with The Methodist Church, was launched last fall on 84 stations. The most widely televised single program of the year was the Easter film, "I Beheld His Glory," shown on 131 of the 141 stations then in operation.

On the radio side, the Commission continued production of five major programs, including: "Let There Be Light," described in the report as "the only professionally written and produced dramatic series in united Protestantism"; "National Radio Pulpit," the oldest regularly scheduled network religious program, which observed its 30th anniversary last year; and "National Vespers," which is now in its 28th year.

In addition to the expenditure of $1,056,085 called for in the Commission's budget, The Methodist Church has authorized a denominational drive for $290,000 as "an emergency fund" for new television production. Of this sum, all but $10,000 would be allocated to the Council's Broadcasting and Film Commission for religious TV programs which it would plan and produce.

In addition to Dr. Mack, three other recently elected executives of the Commission were formally installed by Dr. Clayton T. Griswold, Commission Chairman:

Ben E. Wilbur, director of radio, formerly manager of Station WOL, Washington, D. C.

Rev. Alexander Ferguson, film director, former audio-visual director for the Congregational Christian Churches.

George Heimrich, director of radio and television for the Commission's West Coast office in Hollywood.

"Chuck" Templeton

(*Continued from page* 20)

from the traditional mass evangelic campaign. The services were simple; two congregational hymns, a prayer by a local clergyman, a period of recognition of delegations and the establishing of a friendly, informal feeling among the people, two solos by Mrs. Templeton, an offertory anthem by a massed choir and, finally, the sermon. There was no "altar-call" as such, no singing of invitation hymns, no attempt at coerce. The service was closed with the benediction and the invitation given to attend an "afterservice" if one so chose. Hundreds did stay and there heard a simple and pointed statement of the meaning of Christian commitment. This was followed by silent prayer and then by a responsive prayer; the audience repeating each phrase of a prayer offered by Dr. Templeton. Cards were signed and forwarded to local churches for follow-up. Literature designed to deepen and develop commitment was given and personal counsel entered into. Attendances at the afterservices ranged from approximately 100 to 350 nightly.

There can be no doubt but that the entire city was moved by the Mission. In a city of some 93,000 population, the two weeks of the Mission saw an aggregate attendance of approximately 65,000. Dr. Templeton also addressed service clubs, high school assemblies, and spoke on both of the local television outlets. Many outlying communities were also reached.

Faith, Fellowship, Freedom

(*Continued from page* 10)

legendary, but it at least points to the keen concern which Congregational Christians from the beginning have had in social causes. It was most natural that in 1934 there should have been established a Congregational Christian Council for Social Action, which took its place among the churches with the status of one of the major missionary societies. Its charter commissioned it "to help the churches to make the Christian Gospel more effective in society, national and world-wide, through research, education, and action." This council has recently been under attack from some of the more conservative members of the churches but it is now looking ahead to greater usefulness than ever before.

At the close of 1953 there were 5,573 Congregational Christian churches in the United States, with a total of 1,283,754 members. There are 3,256 pastors. In 1953 there were 149 ordinations, the largest number in many years.

The Congregational Christian Churches look back with gratitude to giants of the faith whom God has raised up among them.

John Eliot coming to America about 1632 gave himself to the study of the Algonquian language and was later able to translate the whole of the Bible into it. He became known as "The Apostle to the Indians." Had other white men served the Indians as well, the record would be happier.

Jonathan Edwards through his preaching in the early eighteenth century made an enduring impression on the life of his time. Even more lasting, however, was the impression made by his books, especially his classic on "The Freedom of the Will."

Horace Bushnell a hundred years later did such profound thinking on the philosophy of Christian education that the educational procedures in the normal Protestant church in this country today are largely based upon the principles he enunciated.

Henry Ward Beecher was a preacher of such surpassing eloquence, his influence radiating so widely into public life, that he may rightly be named "one of the forces of history in his time."

Washington Gladden is remembered by many who are alive today, but already it is beginning to be forgotten that the author of "O Master, let me walk with thee" was a pioneer in the movement for social reform.

Dwight L. Moody is remembered today only by the aged among us, but directly or indirectly most of us are indebted to him for his remarkable evangelistic work.

Religious Freedom

(*Continued from page* 15)

A second and important factor in the Colombian situation, as in some other Latin American countries, is the appeal to unity. To many of the Roman Catholic hierarchy, cultural unity and religious uniformity are almost synonymous; you cannot have one without the other, they say. This idea goes back a long way and is deeply ingrained in the minds of many Roman Catholic leaders. After a long struggle of eight centuries against the Moors, the infidels, in Spain, ending when the latter were driven out at the Battle of Granada in 1492, Ferdinand and Isabella, the rulers of the new Spain, resolved to unify the country politically. The method used was that of religious uniformity, and the instrument was the Holy Inquisition.

There is a third factor, namely, that some Roman Catholic priests in Colombia — happily they are not all so fanatical — resent what they consider to be an intrusion of Protestants into a country traditionally Roman Catholic. We cannot go into the larger question of why Protestant missionaries go to a country like Colombia and what the differences are between Protestants and Roman Catholics. Suffice it to say that the message of Protestants is that of a *living* Christ, the good news of salvation in Christ, as over against a religion which too often consists in popular practice of ritual, sacraments, outward conformity and superstitions.

It was reported on good authority to the writer that not so long ago a Roman Catholic prelate in Colombia stated that he would like to see a Protestant missionary or pastor in every Roman Catholic diocese. That makes sense alongside the statement that Catholicism is at a lower level when it has a monopoly, and is at its best in Protestant countries. In the meantime, a local priest in Colombia resents the presence of the Protestants because his very livelihood seems to be threatened.

The most bitter denunciations have been made in Colombia by Bishop Miguel Angel Builes. In a pamphlet entitled "Protestantism, Its History and Its Errors," he calls for an all-out holy war against Protestants. "The dissemination of Protestantism is a challenge to religious war, a challenge which we accept with all its consequences. . . . Protestantism in Colombia and all Latin America is nothing more than a fifth column aimed at economic conquest." Referring to Martin Luther, Bishop Builes called him "lascivious," "brutal," "lewd," "drunken and dissolute," "a chilling blasphemer who called the devil his prince," a man who "kidnapped a nun and lived in concubinage with her," in a life of "lust, debauchery and drunkenness."

All of this, of course, is in extremely bad taste, especially coming from so prominent a churchman. This kind of vicious attack is designed to inflam the faithful, and undoubtedly thes statements and many others made b Bishop Builes may account for a goo deal of the violence against Protestant

All the foregoing is in the back ground as one tries to evaluate the pre ent situation in Colombia. To th must be added a few political facts. Th most intense and bitter political strug gle — civil war would be the more co rect term — took place during the perio when Laureano Gomez was presiden from 1951 to June 1953.

In June 1953 a military commande (now president of the country) inter vened and overthrew the Gomez gov ernment. A military *coup* is very rar in modern Colombian history. Th events of last June reflect the very ser ous nature of the situation which pre vailed. Soon after the *coup* the resist ance or guerrilla movement practicall came to an end, while the number o cases of violence against Protestants de creased. However, there have beer some lamentable incidents, three o them as recent as January 1954. Previ ous to June 1953, more than 40 Prot estant churches were destroyed by fir or dynamite and 15 others were closed During this period more than 50 Prot estants lost their lives and many other suffered imprisonment, fine or loss o property.

There is a good deal of evidence o the pressure being exerted by the Ro man Catholic hierarchy on the presen government of Colombia. The first in dication of this was in the early day of the regime last summer when, ac cording to a government order, the Protestant schools which had beer closed were to be allowed to reopen This order was soon countermanded.

The situation in Colombia ha changed from one of violent persecu tion to legalized restriction and curb ing of religious freedom of non Catholics.

Since 1902 Colombia has had a Con cordat with the Vatican, by virtue o which only Roman Catholics could car ry on religious activities in certain mis sion territories. However, this was neve enforced until recently. In January 195 the Gomez government signed anothe

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greement with the Vatican and on eptember 3, 1953 a Circular from the Minister of Government reminded the overnors and other political authoriies of the country of these agreements nd said they should proceed in acordance with his instructions. The Cirular stated: "The Ministry of Foreign ffairs has always considered that in he mission territories of the country he presence of pastors or missionaries f religions distinct from the Catholic hurch is not permitted." The terriories referred to include about threeourths of the country.

A second Circular issued on October 4, 1953, clarified the former one, saying that if pastors wished to remain in hese territories they might do so, that , not as pastors, but as non-Catholic esident foreigners.

A third Circular, issued on January 8, 1954, went even further in that it arred Protestant activity outside of hurches and chapels. It said, "Nonatholic citizens and foreigners resident n Colombia, whether they be ministers, pastors or church members, may ot carry on any activity or public roselytizing nor employ methods of ropaganda outside of the building here they hold their services."

These restrictions, whether they be n Protestant activities in so-called mission territories or on the kind of activies Protestants may or may not engage n, are contrary to the Constitution of olombia itself, contrary to the Univerl Declaration of Human Rights of he United Nations (Article 18) and the Charter of the Organization of merican States (Art. 29). They are lso a violation of the Treaty of 1846 etween Colombia and the United tates, which treaty also guarantees mplete religious freedom to Colomans resident in the United States.

According to press reports, Cardinal nque, Archbishop of Bogota, praised e new restrictions on Protestants in ombia and expressed the hope that ey would be embodied in Colombia's w Constitution, now being revised.

The statement issued by the Nation- Council of Churches on January 23, 54 deplored these restrictions and the curbing of religious freedom. We are confident that all fair-minded, freedom-loving Americans everywhere will want to join the National Council in the hope that the sister republic of Colombia, a people they have admired in the past, and with whom they have had friendly relations, will not take this step — a backward step for a democratic nation.

If the restrictions now being imposed should became the law of the land, it would mean that Colombia would concede perhaps less religious freedom to resident foreigners and to some of its own citizens than either Spain or Russia does.

Our hope and prayers are that the forces that stand for freedom and democracy in Colombia may prevail. The soul of freedom is the freedom of the soul, and religious freedom which is hedged around by such restrictions as prevail in Colombia is not religious freedom at all.

Harvester News Published

An eight-page, illustrated publication, *Harvester News* just made its bow with news and program hints about the Migrant Ministry carried on throughout the country by Councils of Churches, Councils of Church Women and other groups in cooperation with the Division of Home Missions, National Council of Churches.

The new publication, to be issued from time to time, banners that it is "Issued in the interest of the two million migrant men and women — with their children — who contribute so much to our agricultural economy as they move across the land to harvest our crops, but who enjoy neither permanent homes nor community acceptance." Official greetings to staff and friends of the Migrant Ministry are voiced by Paul L. Warnshuis of Los Angeles, chairman, National Migrant Committee, and Miss Edith E. Lowry, executive secretary of the Division of Home Missions and national director of the Division's migrant work.

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The First Six Years

(*Continued from page 7*)

agency is now impressive and the average number of nations represented there in the student body is said to be 15. Laymen's groups composed of politicians, teachers, doctors, psychologists, engineers, editors, and other professional workers, have met for periods of intensive study of the applications of Christian ideals to their particular professional problems.

A unique accomplishment related to the life and work of women in the churches has been brought about by the commission on that subject. Surveys made by the commission have revealed the fact that, while in some lands the churches afford women notable opportunities for varied kinds of service, in others women have virtually no place in the direction or leadership of the churches. The discussions which have arisen as a result of the publication of these studies have stimulated some churches to consider seriously the desirability of making changes. The sense of fellowship and mutual concern which has been given definite channels for expression has encouraged many discouraged Christian women. Since in every land women are the strongest supporters of the Church, this is highly important, particularly in a time when Communism utilizes freely the abilities and loyalties of women. The commission stresses not "women's rights" but the extent and nature of women's ability to contribute to the "wholeness" of the Church.

Lay men as well as lay women have shared in the formal program of the W.C.C. and the revival of lay emphases in many Continental churches can be traced in no small measure to these activities. In particular, the years have brought forward some inspired leaders who got their new insights while on the staff of the W.C.C. Preeminent among such leaders is Dr. Reinold von Thadden, whose leadership in Germany has astounded the Christian world. In the Berlin "Kirchentag" a couple of years ago, 400,000 laymen from both sides of the "curtain" participated. Dr. von Thadden has called into cooperation with him many of the staff of the World Council and has always identified his work with the wider fellowship which his wartime experiences, his imprisonment by both Nazis and Communists, and his subsequent service on the W.C.C. staff enabled him to appraise at its true value. Laymen's studies of contemporary church problems have been carried on jointly by the W.C.C. and national bodies such as the National Council of Churches in this country. Attention has been centered on the meaning of Christian vocation.

The pursuit of studies by great numbers of thoughtful leaders in the churches does not at first glance look like an "accomplishment." But many difficulties are cleared away by these processes. The progress which has been made toward a more united Church has resulted, on the average, in at least one union of denominations somewhere in the world for every year of the present century. The formation of unions is not the direct concern of the W.C.C. That must come from action initiated and prosecuted by the churches themselves. But that there is a relation between the studies which have been going on since the early part of the century and the actions bringing more than 100 denominations together cannot be doubted! Most readers know about church fights. Few have the faintest idea of what has happened to change the internal forces of church life from centrifugal to centripetal motion. Yet when the average man inside or outside of the Church learns of the organic union of two denominations he knows that something definite and encouraging has been accomplished.

From the experience gained in cooperative work under the leadership of the World Council in partnership with the International Missionary Council, a steadily increasing number of thoughtful Christians have seen the reasons why both church and secular historians hail the movement as something new in human experience. They better understand why the late William Temple, first President of the W.C.C., spoke of the movement as "the great new fact of our time." They see that among its less visible and tangible accomplishments are some which may be even more important than the things which can be easily tabulated or demonstrated. Such accomplishments would be: the creation of a school of genuine spiritual world-citizenship; the most realistic outreach toward a responsibile world society; the most significant collective answer to the known desire of the Lord of the Church for oneness among His followers; a world forum for the serious examination of Christian ideals in relation to contemporary problems; an incarnation of the spirit of the Good Samaritan; a visible symbol of growing familyhood among Christians throughout the world.

The MAY 1954

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For particulars write Clifford R. Gillam,
General Manager

A Tribute

(*Continued from page* 13)

neself, period. This is something Sam lways puts me in mind of.

"The next thing I am moved to speak f is the exercise of authority. To carry he full burden that goes with the re-ponsibility imposed; to make the deci-ions that have to be made and stand he gaff; to remember always that au-hority is a trust to be exercised nad ot a power to be wielded; and espe-ially to put upon others every ounce f responsibility they are able and ready o carry, preferring to delegate rather han to do all important things onself - to act this way spontaneously and appily is to be administrator par excel-ence.

"Perhaps this kind of administrative ourage is a greater virtue than mere entleness. For gentleness without wis-om curses him that gives and him that akes. And the higher the authority, he more necessary the firm hand. On he human level, too, there are admin-trative woes. To know when to *slap* ne down a little in order to avoid *etting* him down hard, that is, I sup-ose, partly gift and partly achieve-ient. I keep thinking, somehow, of hat corner office on the seventh floor.

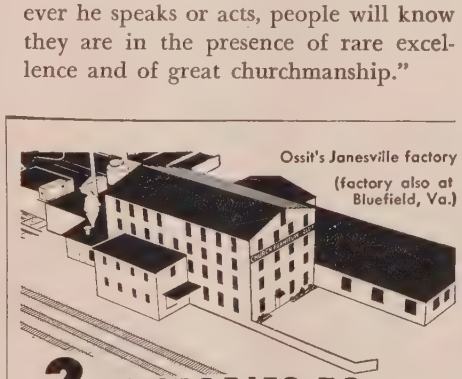
"And how, I wonder, does one ac-uire another grace that came to my ind again and again when putting ese words together. I mean that *re-bectfulness toward persons* which en-enders loyalty downwards on the ad-inistrative scale. It is not difficult to derstand loyalty upwards—loyalty to a perior. There are obvious psycho-gical factors which support that qual-. But loyalty downwards is a prime tue. The quick and eager giving of edit, the habitual tendency to cover a lt or foible, the scorning to disparage person before one of his colleagues, matter what the provocation—here in is uncommon virtue that we have en demonstrated at the top. . . .

"But what should be said about a an's gifts that he just came by nat-ally and doesn't deserve any special edit for? Should we not direct atten-on to them also, for the sake of quick-ning our own appreciation of qualities at should be looked for in those who e entrusted with great responsibility especially when the person uppermost our minds is one nobody can spoil?

"How often, in a moment of confu-sion in the usually well-ordered pro-ceedings of our governing body, have we seen the General Secretary rise and say in the most off-hand way, 'May I suggest that you do this?' And how quickly it has been done, simply be-cause it was patently the thing to do! A flair for what is crucial and a meta-phorical radar device to protect the mind against the intrusion of the triv-ial, these are surely staple administra-tive goods. I suspect that many an ad-ministrator has unwittingly worn down his staff by gratuitous emphasis on de-tails, by an over-meticulous censorship, or by an exaggerated concern for proto-col. We in the National Council have observed a demonstration of a rare gift for sensing the significant, the core of the thing, and letting a multitude of de-tails adjust themselves.

"Again, how few of us are able to keep a balance between concern for the dynamic that keeps a movement alive and concern for the institutional structure that gives it continuity and a hope of permanence. Most of us lean hard to one side or the other. I take it that to keep the balance between them is the essence of statesmanship. I am back on the seventh floor again.

"*Statesmanship*—that is the word, that is the idea I would take for a climax. Samuel McCrea Cavert bears the au-thentic stamp of ecclesiastical states-man-ship. There was something inevitable about his stepping from the national to the broader ecumenical stage. Wher-ever he stands, wherever he goes, when-ever he speaks or acts, people will know they are in the presence of rare excel-lence and of great churchmanship."



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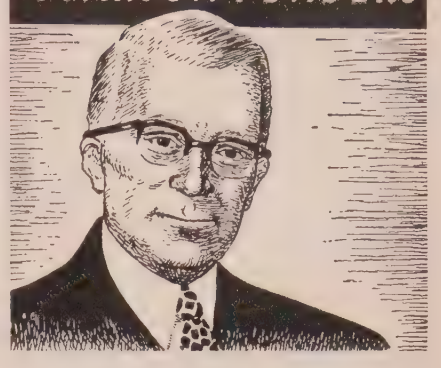

"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Meso-potamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice every time he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means — in case anyone wants to know — that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heter-onomous preacher. He will pay about $2,000 to $3,000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

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Religious Press to Meet in New York

The Associated Church Press, which has been meeting in Washington, D.C. for many years, will try New York City this April, for its 35th annual meeting. The editors represent 125 religious publications with a total circulation of ten million.

Convening on April 21 at Calvary Church House, they will hear Dr. Leo Rosten, special editorial advisor to *Look* magazine, and Dr. F. Ernest Johnson, editor of *Social Action*.

At luncheon the members will be guests of the National Council's Department of Public Relations, under the direction of Donald C. Bolles. Dr. Roy G. Ross, newly elected general secretary of the National Council, and Dr. Walter W. Van Kirk, executive secretary of its Department of International Justice and Goodwill, will speak briefly.

The second day will be devoted to becoming acquainted with the United Nations.

Dr. O. Frederick Nolde, executive secretary of the Commission of the Churches on International Affairs, will address the fellowship banquet at the Riverside Church on "The Church Press and the United Nations."

On the last day, April 23, the editors will hear from George Lee, editor of *The Inquirer* of London, Charles Ferguson of the *Reader's Digest*, and Dr. James A. Pike, dean of the Cathedral of St. John the Divine. Dr. Franklin Clark Fry president of the United Lutheran Church, will tell of plans for the Second Assembly of the World Council of Churches, at Evanston, Ill., in August.

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Safeguards to Freedom

(*Continued from page* 12)

Broadcasters to maintain high standards under the industry's television code. The resolution called upon all TV stations to conform to the code's provisions, and it urged constituent church members to throw their support behind these efforts.

The 1954 budget adopted by the Board for the National Council calls for an expenditure of $9,461,290 — an increase of more than $400,000 over the previous year. It was noted that last year's budget was underspent by $1,500,760. The financial report presented to the Board said the Council ended 1953 with a general operating fund balance of $2,586. Designated balances of the Council's program units amounted to slightly more than $400,000.

Rev. Berlyn Farris, pastor of the First Methodist Church of Eugene, Ore., was elected by the Board as executive director of the Council's Joint Department of Evangelism. He will take up his responsibilities June 1 as the successor of Dr. Jesse M. Bader, who retired at the end of 1953.

Miss Leila Anderson of New York City, was elected to the newly created post of Assistant General Secretary for Program. Currently with the National Y.W.C.A. as director of its College and University Division, Miss Anderson will assume her new responsibilities Sept. 1, 1954, or earlier.

Elected as associate secretary of the Far Eastern Joint Office of the Division of Foreign Missions was Miss Helen Tufts. Miss Tufts is a former American Baptist missionary to Burma. Her appointment becomes effective immediately.

Also by board action—

Wesley B. Goodman was made associate executive director of the Broadcasting and Film Commission, effective at once. Mr. Goodman has been serving as assistant executive director.

Rev. Donald O. Newby was elected associate executive director of youth work and associate executive secretary of the United Christian Youth Movement, Commission on General Christian Education, Division of Christian Education. Mr. Newby has been serving as director of youth council services and director of promotion and finance of the UCYM.

Rev. John S. Wood was elected associate executive director of youth work. Mr. Wood has been serving as director of social education, UCYM.

The next meeting of the General Board will be held May 18-19 at the First Methodist Church, in Evanston, Illinois.

BOOKS

ɔger Williams

By Perry Miller, Bobbs-Merrill, New ɔrk, $3.00.

No twentieth century liberal was ɔger Williams, founder of the Colony Providence and to so large an extent ther of our religious liberties. The st of his thought was *not* social but rsistently theological. "He projected e covenant, the principles of consent ıd of Congregational autonomy into e (ideal) vision of such a church as . in its utter refusal to compromise, yield to politics or to expedience, be- mes the only reliable measure of the ıristian community." Not finding his eal in a visible church, he remained permanent "Seeker."

Williams challenged persecution be- use of what it does to the persecutor, ying, "When Christians began to be ıoked, it was not when Christians dged in cold prisons, but down-beds of se." He could not accept a Christian agistrate in a theocratic society as the ntitype" of the ancient Kings of Is- el, having discovered no grounds for redicating in himself or others an in- llibility without which he regarded e imposition of an established church monstrous—and its acceptance, for the ke of peace and uniformity, super- ial or hypocritical.

Believing, as Perry Miller puts it, that he worst enemy of the soul is not the ofane antagonist or persecutor, but the l's rectitude," Williams was being nsistent when he carried on vigorous bate with the Quakers, in whose de- ndence on the inner light he thought saw that insidious righteousness. He nted the justification of the Bible for ought and deed. He sought to inter- t its spirit, and did not exclude his gination from playing an important in the process. He held to his in- rpretations as tenaciously as his con- mporaries held to theirs, but freed m the ferocity of a professed infalli- lity.

We may be thankful as we recognize, ith the author, that Roger Williams, roughout our history, "as a figure and reputation" is "always there to remind mericans that no other conclusion than solute religious freedom was feasible this society." "He perceived that no an can be so sure of any formulation eternal truth as to have a right to mpose on the mind and spirit of other en." And "he who does so impose uth" becomes "no longer concerned, his heart of hearts, with the truth t only with the imposition." "The litical pedant and the textual literal- ." he saw, "do not recognize the true nature of freedom. . . . They destroy not the liberty of others but their own."

Prof. Miller, in writing this book, and the projectors of the series "Makers of the American Tradition," have furnished persuasive evidence that our cultural heritage must be transmitted as an integrated whole, of which religion is not a detachable fragment but a constituent element, and have also demonstrated, convincingly and attractively, a method of transmission.

—Claud Nelson

The Ecumenical Movement and the Racial Problem

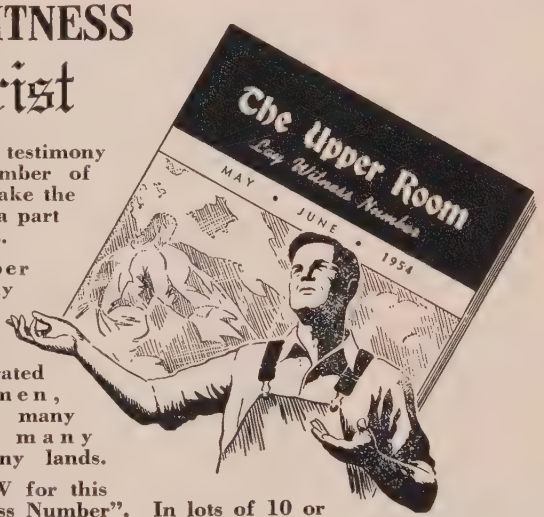
By W. A. Visser 't Hooft, UNESCO, Paris, 40 cents.

Rarely do we review pamphlets, but this brief survey of the churches and the race problem on a world scale is a matter of much concern to the churches and church people. The term, "race problem" is used here in a wider sense than we normally think of it. The pamphlet deals not only with the race problem in terms of problems between white peoples and colored peoples, but also it examines the role of the churches in connection with "National Socialist racialism." Dr. Visser 't Hooft points out that "The general question of relations between Christians and Jews is not chiefly a racial problem, but in this particular case the Churches were confronted with a racial ideology which forced them to take a stand in regard to race."

Part One of the pamphlet, dealing with "The Facts" starts with an historical background. It includes discussions setting forth the divided mind of the eighteenth century on the race problem, the fight against slavery and the role of the Churches and missions in the advance of underdeveloped peoples. After a full summary on "The Churches and Race in the U. S. A.," Dr. Visser 't Hooft says, "While it is true then that the American Churches are not truly interracial, it can be said that they are aware that they ought to be." This is followed by a consideration of the Churches and the race situation in the Union of South Africa, since this is another country in which the race prob-

(*Continued on page* 28)

LAYMEN WITNESS *for* Christ



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BOOKS

(*Continued from page 27*)

lem is an important one. The discussion of the role of the Churches in resisting National Socialist racialism points out that many Christians attempted to save Jews and that the full story will never be told, "for in many cases individuals acted quietly and behind the scenes." A significant conclusion to this discussion is that "while many Christians failed in their duty to resist in word and deed the inhuman racialism of National Socialism, there were a not inconsiderable number of Church leaders and simple Church members who rendered a clear witness to the reality of the Christian faith."

In discussing the situation in Central and East Asia and in other parts of the world, the involvement of all the Churches is pointed up clearly, and the author concludes Part One with an analysis of the statements on race which have been made by the ecumenical conferences. While acknowledging the significance of these utterances, the author points out that probably the most important service rendered by the ecumenical movement is "that in its own life the race problem is no longer a problem."

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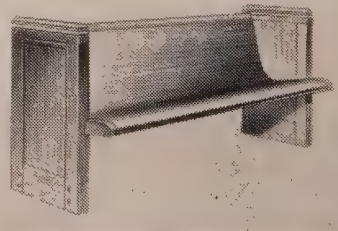

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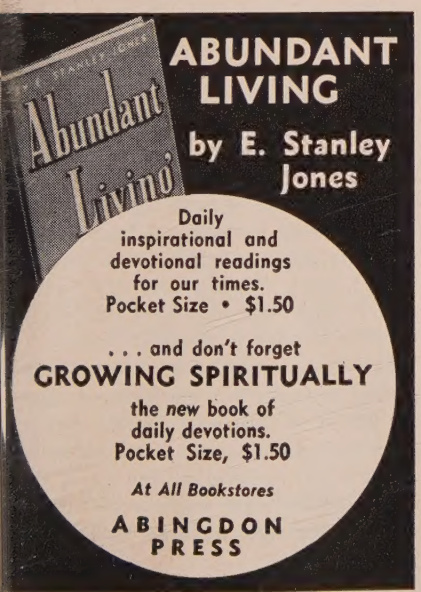
The issues which confront the church with regard to the race problem are nsidered in Part Two. Among the ues discussed are the supra-racial urch and the Christian conception of ce, the task of the Church in dealing th race relations in society and the iestion of the existence of separate urches for different races. "The nurch becomes effective in overcomg racial tension," Dr. Visser 't Hooft ys, "only when it realizes again its nique mission in the world." In disssing this mission, it is pointed out at "the Church is the people of God thered together by Jesus Christ so as represent the new humanity." The uthor says that the Church is more an a human institution and that erefore "Men cannot do in and with e Church what they may want to." It a new people who are manifest in a ew relationship between men of difring race and nation in their common fe in the Church."

This pamphlet is carefully footnoted, dicating a wide variety of sources sed by the author in preparing it, and also contains a brief bibliography hich lists a few of the more significant ooks and pamphlets on the subject of ie Church and race. This is a well ritten pamphlet, representing a remarkable piece of work because it preents clearly in brief compass a subject n which much has been written and id.

—J. Oscar Lee

The review in the March Outlook "American Income and Its Use," by izabeth Hoyt and others, did not inude the publisher and price. The ok is published by Harper & Bros., w York, at $4.00.



Heroes of God Series

Paul, the World's First Missionary, by Albert N. Williams.

Queen Esther, Star in Judea's Crown, by Laura Long.

Jeremiah, Prophet of Disaster, by Virginia G. Millikin.

Association Press, New York, $2.00 each.

"Suddenly Paul stiffened.

"The hot wind tugged at the hem of his robe and the sand blew in his face.

"He tried to shield his eyes, but as he stepped backward he stumbled. One knee on the ground, he attempted to rise, but he could not. Some unseen power was holding him down and pushing him back." . . . What teenager would not be intrigued by such adventurous writing?

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The only religious story which is even fairly well known to most young people today is the story of Christ. They are much more conversant with the military heroes, the pioneers and scientists who are admittedly an important part of our heritage, but they are missing out on our religious heritage, which can give so much meaning to our daily lives. It is this gap which the *Heroes of God* series is aimed at filling. It seems more than capable of doing so!

(*Continued on page* 30)

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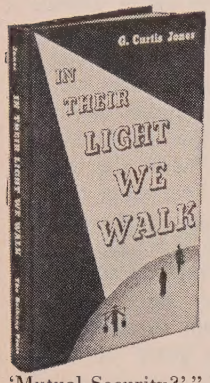

First-hand impressions of problems faraway peoples face and what Christians are doing to solve them . . . answers to "What is the most dreaded aspect of Communism and how can it be combatted?" . . . "What is the feeling here towards the U. S.?" . . . "What is your attitude towards 'Mutual Security?'" The answers to these plus background on Christians interviewed make this book appealing to everyone interested in world affairs. *Find out about Jerusalem, Italy, India, Malaya, Egypt and Britain!* **$2.75**

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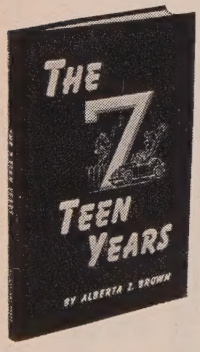

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BOOKS

(*Continued from page 29*)

Mr. Albert N. Williams, the writer of *Paul, the World's First Missionary,* is also the general editor of the series. He was a writer and producer of religious radio programs for the National Broadcasting Company for four years.

—Mary E. Hillman

Race, Jobs and Politics

By Louis Ruchames, Columbia University Press, New York, $3.75.

Any person, whether he is professionally engaged in some area of human relations or not, will do well to inform himself fully on the movement toward a permanent FEPC in the United States. Religious leaders, however, have a special obligation to become thoroughly informed on this subject since it involves, so fundamentally, man's relation to man.

Race, Jobs and Politics is a clear and concise treatment of the legislative and functional history of the movement. It is a very readable book; more like a documented story. Human interest is added without losing sight of the main drive of the book. The author seeks to set forth accurately and briefly the origins, the legislative and functional histories of the Smith Committee investigations, and the first and second Presidential Committees to eliminate discrimination in employment by use of governmental authority. Among important chapters are those devoted to Congress and the FEPC, and FEPC legislation and our American society.

Balanced evaluations of the relative merits of municipal, state and federal fair employment practices laws give a much needed insight into this controversial issue.

—Alfred S. Kramer

The Mind Alive

By Harry and Bonaro Overstreet, W. W. Norton and Company, New York, $3.75.

The Overstreets in this their latest book continue to be interpreters of the psychology of human relations: "What we are considering here is one revealing clue to emotional health or illness: the functioning or nonfunctioning of the restorative powers. . . . The healthy personality . . . is resilient."

"The emotionally healthy person is not always, we must note, happy in a superficial sense. He may, in the deepest sense, be a man of sorrows. Being aware of much, he takes the emotional impact of much."

Often these writers draw for insights upon the treasure houses of the poets. Coleridge's *Mariner* was a changed person when he realized with sudden awareness: "A spring of love gushed from my heart." A. E. Houseman's "Narrow measure" spawned "tears of eternity" and man s entire sorrow. This, say the Overstreets, is a characteristic of the healthy person. He knows a "larger loneliness . . . , feeling the tragedy of all the misunderstandings that divide human beings from one another."

"His security lies not in avoidance of suffering, but in the fact that he can emotionally afford to feel it." The Jesuit poet, Gerard Manley Hopkins, is quoted: "Glory be to God for dappled things." "Health thus consists in an emotional capacity to afford experience."

Through 19 chapters there are numerous references to significant processes of psychotherapy. There is a comprehensive chapter on "Creative Handling of Conflict." The Overstreets quote E. E. Cummings on miracles "by somebody who can love and who shall be continually reborn."

There are references to mental health agencies, to ministers as counselors, and at times the language is that found in the Scriptures or in the literature of religion. But the person who made the index does not list the words "church" or "religion."

—Benson Y. Landis

God and My Country

By MacKinlay Kantor, The World Publishing Company, Cleveland, $2.00.

God and My Country is the story of a Scoutmaster which should give every Scoutmaster a renewed conviction of the importance of the work he is doing, as well as a challenge to live up to. But it is by no means a book only for those interested in scouting—it is a book for everyone.

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On the inside flap of the cover is the statement, "Here is a book that will take you an evening to read and a lifetime to forget." That's right!

MacKinlay Kantor was born in Webster City, Iowa, a small town much like the Hickory of *God and My Country*, and in fact has dedicated this book to his Scoutmaster in Webster City.

For some years Mr. Kantor was a newspaperman, but has devoted most of his life to fiction writing and has written many novels—one of which is *Long Remember,* a novel of the Civil War—short stories and motion pictures, including the outstanding "Best Years of Our Lives."

—Mary E. Hillman

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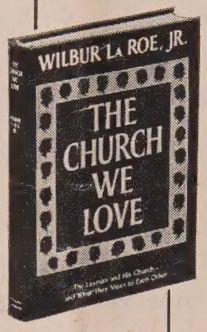

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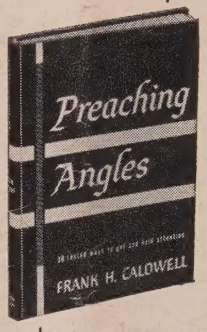

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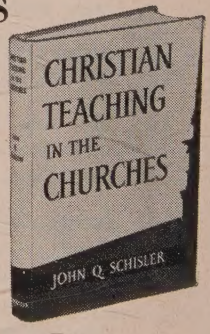

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